PRINCIPLES OF FAITH & GOOD CONSCIENCE;

DIGESTED

Into a Catecheticall Form: together with an Appendix:

1. *Unfolding the Termes of Practicall Divinity.*
2. *Shewing some Markes of Gods Children.*
3. *Some generall rules and principles of holy life.*

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The Fourth Edition.

That the soule be without knowledge, is not good. Prov. 19.2.

If thou wilt apply thine heart to understanding, if thou criest after knowledge, then thou shalt understand the feare of the Lord Prov. 2.3.5.

Thou shalt teach them diligently unto thy Children. Deut. 6.7.

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1. g. 42.

Advertiſements touching the uſe and purpoſe of this Booke, to my People.

1. THere be two parts of a Miniſters office that undertakes the inſtruction of Gods people: the one to deliver ſufficient matter of diſtinct knowledge unto Chriſtian faith: The other, to lay downe, and diligently to inculcate Principles of ſanctification, whereby a Chriſtian may be directed in point of duty and holy life, & enabled to diſcerne between the ſtate of Nature and the ſtate of Grace. Both theſe I have endeavoured; the former, by drawing out the

generall heads of Christian doctrine into particulars: the latter, by laying down trials, and principles of sanctification and holy practice.

2. I intend this Booke for the instruction of those that are to be admitted to the Lords Supper, wherein they shall be publikely exercised three years: the two former years to be hearers, and the last yeare to be answerers in it. In which time it is hoped, that the meanest capacity will be able to attain the sense, & understanding of the matter. And whē they have been thus diligently instructed, & the Congregation satisfied of their competent knowledge in the doctrine of Christ; then upon a day appointed for their admission to the Lords Supper, the said Catechumenes (upon their own motion & desire to be admitted) shall make professiō of their faith & repentāce *Ezek.* 20. 37. & in their own names, and,

& with their own mouthes undertake that Covenant of Faith, & obedience unto Christ, which at Baptisme we all entred into, and stand bound to performe.

3. I have prepared a severall chapter for every week of the year, and endeavoured to make the answers as weighty and perspicuous as I could, both which, as I conceive will be more delightfull and profitable to the learner. To every answer I cause thē to read the proofes, one or more, as the time and matter requires; within three quarters of an hour each Chapter will be dispatched: if any thing be more lightly passed over one time, it may be more largely insisted on the next.

4. The number and length of questions, will not be burthensome to thē that be long exercised therein. The answers themselves are not long, if you observe that they end where

where this marke [beginneth, and that all that is included within this marke [ ] is added for explication, and not to lode the memory. And if you expreſſe the ſenſe of the anſwer in other words of your owne, the anſwer will be the better accepted.

5. There is ſome repetition of the ſame matter in the doctrine of juſtification by faith, the Offices of Chriſt, the difference betwixt the Law & the Goſpel, which was not an overſight, but of purpoſe, the better to root thoſe main points in weak underſtandings.

6. This training up of our Children and Servants in a forme of wholſome words, will, I hope, through Gods bleſſing, be a meanes to prevent that groſſe ignorance in them, which now reignes in aged people. The like fruit may be hoped in the free Grammer Schoole. The Lord grant you to grow in grace, &

in

in the knowledge of our Lord and Saviour Jesus Christ, that both he that soweth and he reapeth, may rejoyce together; and when we shall be parted by death, may have a joyfull and happy meeting in Heaven, and be united to our blessed and glorious head for evermore.

AMEN.

READER,

THis fourth Edition addeth nothing of ſubſtance to the former: the number of Queſtions, and Anſwers, and Pages be all the ſame: Some notes for Explication are ſet in the margin: Some expreſſions are changed, and added, when the former might ſeeme doubtfull.

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2. *Shewing the markes of Gods Children.*
3. *Containing some generall Rules, and Principles of Holy Life.*

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CAP. I.

Of the ſtate of Man by Creation; and of the Covenant of Nature.

What ſhould be the firſt and great *care* of every man in this World?

Anſ. To (*a*) know God betimes; to ſerve him aright; and to (*b*) provide for the eternall ſalvation of our poore ſoules. (*a*) *Eccl.* 12. 1. 1 *Chron* 28. 9. (b) *Luc.* 10. 42. *John* 6. 27. *Eſa.* 55. 2. 1 *Tim.* 6. 18, 19.

Q. What is mans chiefeſt *happineſſe* in this world?

A. It is to enjoy God by faith, to walk with him, to know our ſelves to be in his favour here, and that we ſhall for ever live with him after death. [Without this we are as miſerable as the Beaſts] *Gen.* 15. 1. *Lam.* 3. 24. *Eccl.* 2. 1, 11, 13. No earthly thing can make one happy *Jer.* 9. 23, 24. *Eccl.*

Eccl. 12.13. *Math.* 16 26. 1*Cor.* 15.19. *Eph.* 2. 12.

Q. How shall a man attain to this *true Happinesse*?

A. Only by the Scriptures, which are able to make us *wise* to Salvation. *Ioh.* 5. 39, 46. *Luke* 16. 29, 31, *Iohn* 14.6. 2*Tim.* 3. 15.

Q. How are we assured that the Scripture is Gods-Word?

A. Not onely by the *Testimony* of the Church, which cannot *universally* deceive, but *especially* by the Testimony of the *Spirit*, working strange and supernaturall effects in us by the Word, giving us such joy, contentment, and satisfaction touching spirituall and eternall things, by way of tast and feeling, as is not possible for humane reason to doe: *Ioh.* 4.42. *Ioh.* 6. 68, 69. 1*Thes.* 1.5. 2*Pet.* 1.18, 21. 2. Cor. 4.6.

Foure heads of Christian doctrine.

Q. What be those *Parts* or *heads* of Christian Doctrine delivered in Scripture, the knowledge whereof maketh us happy?

A. There be *foure* generall heads of it.

1. 1. The Doctrine of mans creation, and
2. state of *innocency* 2ly. Of the fall and *misery* of man. 3ly. Of mans deliverance and
3. redemption

redemption by Jesus Christ, and of the means to partake of Christ. 4. How the redeemed ought to live. [These Truthes bring us to Humiliation, Justification and Sanctification.] *Act.* 20.20.

Q. God in the beginning created *Adam* and *Eve*; in what *state* did he make them at first?

of the state of Man by Creation.

A. God made them *upright* after his own likeneſſe, *i.e.* in an holy and happy eſtate, *free* from ſin and miſery. *Gen.* 1.27. *Col.* 3.10. *Eccleſ.* 7.29.

Q. Wherein conſiſted the *Image* of God, in which man was created?

A. It ſtood in two things: Firſt, in that Dominion, Honour and Excellency which *Adam* had over the creatures. *Gen.* 1.26. *Gen.* 2.20. *Gen.* 9.6. [This was externall.] *Joh.* 10.34. God is the great King and Lord of all things, and all in Authority doe beare his *Image*. 1 *Cor.* 11.7. *Rom.* 13.4.

Q. Wherein *chiefely* did that Image of God conſiſt?

A. In Holineſſe and Righteouſneſſe, wherein man was like unto God himſelfe, their whole ſoules and bodies being filled with the fulneſſe of Grace. *Eph.* 4.24. *Col.* 3.10.

Q. If *Adam* had not sinned, should he have died?

A. No: For death came in by sinne, as the wages of it. *Rom.* 5.12. *Gen.* 2.17.

Q. Also if he had continued upwright he should have been saved without the help of a Mediatour?

Of the first Covenant made with Adam.

A. It is true; for so God Covenanted with him, and in *token* thereof Gave him to eat of the tree of Life. *Gen.* 2. 9, 16. *Gen.* 3. 22,24. *Rev.* 2.7.

Q. Declare more plainly the Covenant made with *Adam* before he fell.

A. It was a Covenant of *Workes*, wherein life was promised, upon *condition* of his continuing without sin in perfect obedience. *Rom.* 10. 5. *Gal.* 3. 12. *Rev.* 22:14. Doe this and live.

Q. But could *Adam* at that time have been saved by his own inherent righteousnesse? was he able to keepe that Covenant?

A. Yes: For *Adam* was the Sonne of God, perfect in holinesse & righteousnesse, and Heire of Heaven, even as the holy Angels are. *Luk.* 3.38. *Gen.* 1.27,31. *Adam* had a *whole will*, no ignorance, no corruption to strive against the Spirit.

Q. Can any man, *since the fall*, be saved by that Covenant?

A.

A. No: Becauſe all have ſinned and come ſhort of the glory of God, and therefore muſt look for ſalvation by another, that is, by Chriſt Jeſus. *Rom.*3.22, 23.*Rom.*8.3.*Heb.*8.8 *Gal.*3.10.

Q. Muſt any be judged, that is, ſtand or fall by that Covenant of Workes?

A. Yes, all unregenerate perſons; all that be out of Chriſt, be under the Law, and muſt anſwer for themſelves: for all the world, by the *Law* of their creation, are *bound* to be holy and perfect, as God made them at firſt, and muſt be *judged* according to that Covenant, unleſſe they come to be in Chriſt. *Gal.*4.5.*Rom.*3.9. 19.*Joh.*16.9.*Rom.*2.12.*Eph.*2.12.

Q. Then all that have not Chriſt be in an ill caſe.

A. They be ſo; they have nothing to plead for themſelves before the judgement ſeat of God, [nothing to ſtand between the juſtice of God and their ſins.] *Eph.*2.12.*Acts* 17.30.

CAP. II.

Of the fall of man, and his ſinfull ſtate.

Second head of Chriſtian doctrine.

Q. HOw came ſin into the World, ſeeing God made man upright?

A. By the *firſt* ſinne of *Adam* and *Eve*, who being deceived by the Serpent, did eat of the forbidden fruit. 2 *Cor.* 11.3. *Gen.*3.3,4. *Rom.*5.12,19.

Q. How did ſin come upon all by *that* one mans ſin?

A. Two manner of waies. Firſt, by *imputation*, the Lord in juſtice imputing the guilt of *that firſt* ſinne to all his poſterity. *Rom.*5.14,15,18,19. 1 *Cor.*15.22. By one mans diſobedience many were made ſinners: as ſoone as he ſinned, that *firſt Covenant* was broken, and the ſtate of *Adam* and all mankind in him, was changed into a ſtate of ſin, and miſery. [In *Adam* all die, (*i*) the *ſentence* of death was paſſed on all in *Adam*, when as yet there were no more men in the World. 1 *Cor.*15.45,47. There were two *head* men by whom all *fall* and *riſe*: *Adam* was the head of the Covenant of Nature, if he had ſtood, none of us had fallen: And ſo Chriſt is the *head* of the Covenant of Grace, if he were not riſen,

riſen, we cãnot riſe; *we riſe or fall with him*, verſ. 16, 17. As the *Righteouſneſſe* of Chriſt is imputed to them that be of Chriſt by ſpirituall regeneration. (*Eſay* 53. 10.) So is the ſinne of *Adam* imputed to all that come of him by naturall generation; For as all the Elect are *juſtified firſt* in Chriſt their Head, as in a *common perſon* & ſurety, when he roſe againe from death, and thereby received as it were Gods acquittance in full diſcharge of our debts. 1 *Tim.* 3. 16. And 2ly, they are juſtified in their *own* Perſons when as they come by *Faith actually* to be members of Chriſt: In like manner all mankind was condemned in *Adam*, as a common *perſon repreſenting* all mankind, and as a radicall *perſon* containing all that Nature which was to be derived to all generations of men, *Act.* 17. 26. Every one of us would have done as *Adam* did, if we had been in his place. And we are *in our own Perſõs* liable to that ſentence of death, ſo ſoon as we exſiſt, and have our ſowre, ſinfull being, from that poyſoned root.

Q. But doth it ſtand with the juſtice of *God* to impute unto us *Adams* ſinne?

A. Yes; becauſe *Adam* was the *head* and *root* of all mankind; we were in his loyns

when we sinned, we were *part* of *Adam* in him, and of him. As the Children of *bondmen* are bondmen, the Children of a Traitor are tainted in blood, till they be restored in bloud; so it was with us; our Father became a slave, sold under sinne, and such are we his children, till Christ make us *free: Adams* sinne was the sinne of *mankind*, he stained and corrupted our Nature. *Rom.* 5.12. *Hos.* 2.2. If adulterous Brats complaine why they are cast out, the Lord bids them plead with their mother; so we must plead with *Adam*: This is just in our Law.

Q. How secondly, did sin enter upon all by *that one* sin?

A. By propagation; the lump and root of mankind being corrupted, so are the branches. *Rom.* 11. 16. *Gen.* 5.3. *Job.* 14.4. [with our nature *Adam* propagated sin and corruption] God made Angels *all* at once, and therefore the fall of *some* of them did not draw all into the same condemnation: But God made all mankind in *one man* to be multiplied by generation, and so that root dying and being poysoned, all that come of him are likewise dead & poysoned. We were in *Adam* two manner of waies. 1. *Legally*, as *Parties* contracting

tracting with God in that firſt Covenant, and ſo were to ſtand or fall with our Head. 2. *Naturally*, we were in his loynes, ſo that whatſoever befell the humane Nature, it is *Common* to us; of which nature we are a part: All the *ſeed* of man was in *Adam*, and therefore all that ſeed being corrupted in *Adam*, we that come of him muſt needs be corrupted alſo: we are a generation of *vipers*, *Mat.* 3.7. a ſeed of evill doers. *Eſ.* 1. 4. and young Serpents are worthy to dye, becauſe of their kind, and the poyſonſomneſſe that is in them. Who can bring a cleane thing out of an unclean? *Job.* 14.4.

Q. What then is the ſtate of every one that is borne into the world?

A. Very *miſerable*, & in no wiſe to be reſted in, if ever we meane to be happy, *Eph.* 4.18.

Q. Why ſo?

A. By reaſon of *ſin* and *wrath*, whereunto from the *birth* we are all ſubjected. [That which is of nature, is common to the whole kind, if thou be a man it is ſo with thee.] *Eph* 2.3.

Q. How long does a man continue in that ſinfull and curſed eſtate?

A. Untill he be regenerate and borne

againe, and made a member of Chriſt. *Joh* 3.3.

Q. What is there in ſinne that makes one thus miſerable?

A. Two things. Firſt, the *ſtain* of ſin. 2*ly*. The *guilt* of ſinne. [The one makes us ugly creatures, the other accurſed.]

1. Sinne it ſelfe.

Q. What mean you by the *ſtain* of ſin?

A. It is that *filthineſſe* whereby the pretious ſoule, being turned from God, is defiled and become uncleane. *Math.* 15.20. 2 *Cor.* 7.1. 1. *Jam.* 1 21. [Every ſin leaves a ſpot upon the ſoule, even thoſe ſinnes which men think they get credit by; as the Pox or Leproſy doth upon the body] therefore ſinners are compared to Vipers, to Dogs, and Swine, &c.

Q. Is it ſuch a *matter* to be a ſinner, if there were no *puniſhment* to follow?

A. Yes; for two reaſons. 1. Becauſe the wretched ſoule hath loſt his *excellency*, being deprived of the *favour* of God, and of ſupernaturall *Graces*, which is the greateſt loſſe of all. [When the ſoule is become a filthy ſtye, then God departs. It's worſe to be a theeſe or a mad-man, then to be in priſon; to be *Nebuchadnezzar* amõgſt beaſts, then *Daniel* in the lions den; the *privation* of ſupernaturall good, is

Reaſon is mans excellency, and Grace a Chriſtians

is a ſupernaturall miſery.] *Eſa.* 64. 6. *Levit.*26.30.

Q. Why Secondly?

A. Becauſe the ſinner can doe nothing that is pleaſing to God; the beſt things he doth, God abhors them all. *Eſa.* 1. 10,15. *Hag.* 2.13,14 *Rom.*8.8. *Eſay.*66.3. *Prov.* 15.8. *Tit.*1.15. [Every thing is marred & and defiled by them, being dead in ſins.]

Q. What is the guilt of ſin? 2. *Guilt and puniſhment of ſin.*

A. It is that *quality* in ſin, by which we are bound over to *anſwer* Gods juſtice, for offeding his Law. [Though the act of murther or theft be paſt, yet the offender is liable to juſtice twenty or thirty yeares after; ſo doth ſin, it lies at the dore, it calls for vengeance, as for its wages, &c.] *Gen.*3.9, 10. *Iam.*1.15. *Gen.*18.20. Every ſinner is a vile and *filthy* perſon: But that is not all; He is alſo a *guilty* perſon, under the curſe and wrath of God. *Gal.* 3.10.

Q. What be the *puniſhments* every ſin makes one liable unto?

A. They be three. 1. The ſinner is in bondage, and *ſubject unto wrath* and feare all his life long: [Curſed in his basket and ſtore; all the ſorrowes of this life are parts and ſteps to the greater death; his ſins are

treaſured

treasured up.] *Ps.* 7.11. *Joh.*3.36. *Joh.* 27. 7, 14. *Job.* 15.20, 21. *Job.* 20. 5, 11, 14. *Heb* 2.15. *Deut.*28.15,16,17. *Mal.*2. 2. *Zach.*5.2. *Rom.*2.5.

Q. What 2ly?

A. At his death he is stript off all his *comforts*, & the wretched soule is brought naked and singly to the barre of Gods justice: [The sinner while he lived and flourished, was deceived and befooled; now death unbefooles thee, and makes thee see what a foole thou wert.] *Heb.*9.27.

Q. What lastly is the punishment and misery that sin brings?

A. After death to be tormented with the Devill and his Angels, for evermore, *Rev.*21.8.2*Thes.*1.9,10.1*Pet.*3.19. [This is the wofulnesse of a sinner once come to his place, and this misery is everlasting, unabatable, &c.] 1*Thes.* 1. 10. hath delivered us from *wrath to come*.

CAP.

Of the kinds and degrees of sin.

WHat is sin?

A. It is any transgression or swerving from Gods holy Law and will; it is any declining from that Holinesse and

and uprightneſſe wherein God at firſt did make man. *Rom.* 4. 15. 1 *Joh.* 3. 4.

Sin is either { Originall, or Actuall

Q. What is originall, or birth-ſin? *Of Originall ſin.*

A. It is that *hereditary* corruption of our nature, wherewith, through the diſobedience of *Adam*, all his poſterity, (naturally deſcending from him) are infected, and are ſubject to the *wrath* of God, and to the *power* of ſin, being void of all righteouſneſſe, untoward and unable to doe any thing that is truly good, and prone to all manner of evill. Or thus; "Originall ſin is the *fault* and corruption "of the nature of every man, that naturally is engendred of the of-ſpring of "*Adam*, whereby man is very farre from "originall righteouſneſſe, and is inclined to evill; and therefore in every perſon, born into the World, it deſerveth, "Gods wrath and damnation. *Rom* 5. "12, 16. *Rom.* 3. 23. See 39. Art. of Ch. of Engl. Art. 9. *Auguſt. Confeſ. Art. 2.*

By that *firſt* ſinne, our firſt parents fell from their originall righteouſneſſe, and ſo became *dead* in ſin, and wholly defiled in all the faculties and parts of their ſoule and

and body, and were the *objects* of Gods wrath Now those *sad effects* of *Adams* first sin, did not rest and stay in their own persons onely, but are conveyed to all their posterity, so that from the *birth* we are defiled with sin, void of goodnesse, prone to evill, and deserve Gods wrath. And this pravity and nautinesse of our corrupt Nature, because we bring it into the World with us, is called *Originall sin:* See this opened in the severall Branches.

Q. 1. Are all that be borne into the World, guilty of sin, and subject to Gods *wrath*?

A. Yes, by reason of *Adams* fall, in *whom*, and with whom we all sinned 1 *Cor.* 15. 22, 49. *Rom.* 5. 12, 14, 15, 16.

Q. 2. Are all likewise, from the birth, *corrupted* and *defiled* in their soules & bodies?

A. Yes; we are all as an *unclean* thing; *Ephes.* 2. 1, 2, 3. *Psal.* 51. 5. *Job* 14. 14. *Rom.* 7. 24.

Q. 3. Are we all borne into the world void of *all goodnesse*.

A. Yes; and till we be regenerated, we cannot doe any thing that's truly good. [Being meere morall and naturall men.] *Rom.* 7. 18, 23, 24. *John.* 3. 6. *Eph.* 4. 18. *Matth.* 7. 17.

Q.

Q. 4. Is this the condition of all that come of *Adam*?

A. Yes, of all, except Christ; and Christ is *excepted*, because he was conceived by the Holy Ghost. *Luk.* 1.35.

Q. 5. Why is this guilt and corruption called *hereditary*.

A. Because we have it by *nature*, before we know how to doe good or evill. *Esa.* 1.14. *Math.* 3.7. and not by imitation.

Q. You see what *Originall* sin is: What is *Actuall* sinne?

A. It is any thought, word, or deed in our *own persons* against any part of Gods Law, together with any evill motion of our hearts, *before* or *after* the consent of our will. *Rom.* 7.19. *Jam.* 1.14. *Actuall sinne.*

Actuall sinnes be either of { Omission, or, Commission.

Q. What is a sinne of *Omission*?

A. It is, to leave *undone* any duty which we are *bound* unto, by Gods word; or when we *faile* in the *manner* of doing the same. *Mat.* 25.35, 40. 2 *Cron.* 30.18. 1 *Cron.* 15.13. *Esa.* 1.15. *Esa.* 58 3. We must take heed *how* we heare, *Lu.* 8.18. *How* we pray, *Jam.* 4 3. *How* we receive the Lords Supper, 1 *Cor.* 11.28. *How* we give Almes, *Mat.* 6.8

Q.

Q. What's the danger of sinnes of Omission?

A. The servant that doth not his Masters will, shall be beaten. Besides, sins of Omission make *way* for sins of Commission, they harden and estrange the heart frō God. *Luk.* 12.48. *Jam.* 4.17. *Mal.* 1.8.

Q. What is sin of Commission?

A. It is, to doe any thing which we should not doe. [To doe *contrary* to that which is commanded or forbidden.] 1 *Tim.* 1.9, 10. *Levit.* 26.23. *Ezek.* 18.24.

Again, sins be either of { Ignorance, or Knowledge.

Q. What is sin of Ignorance?

A. When a body doth evill and *knowes it not.* 1 *Tim.* 1.13. *Gen.* 20.6. *John.* 16.2. *Acts* 3.17.

Q. Is that a sin?

A. Yes: (*a*) ignorance is it selfe a sin, it is a (*b*) cause of other sins; (*c*) and sins committed through ignorance are not thereby excusable. (a) *Hos.* 4.1, 14. 2 *Thes.* 1.8. *Luk.* 12.48. (b) *Eph.* 4.18 *Jer.* 5.4. *Psal.* 14.4. (c) *Psal.* 19.12. 2 *Pet.* 3.5. *Luk.* 23.34. *Levit.* 5.17, 18.

Q. What is sin against Knowledge?

A. It is, when we goe against our owne know-

knowledge in any thing: when we know to doe well, and doe it not. *Rom.* 1. 18, 21, 23, 32. *Rom.* 2. 21. 1 *Kings* 15. 5. *Luk.* 12. 47. *Jam.* 4. 17. *Jer.* 44. 16, 17.

Q. What's the danger of sinning against knowledge?

A. God usually gives up such persons to impenitency, hardnesse of heart, and to a reprobate sense. *Rom.* 1. 21, 24. a Tender Conscience is a sweet Blessing.

CAP. IV.

Of the differences and degrees of sin.

AGain; sins } Voluntary, or
be either } Against ones will.

Q. What is voluntary sin?

A. When we sin of our own accord, (*i.e.*) when sin proceeds from the *disposition* and inclination of our hearts, without force of temptation, *Heb.* 10. 26. *Joh.* 8. 44. he sinneth *of his own*. *Rom.* 6. 12.

Q. What is sin involuntary, or against ones will?

A. When *contrary* to the bent and disposition of our hearts, we be overtaken unadvisedly, or through *force* of temptation? [and when there is no liking or allowance of the evill which we fall into.]

Rom.

*Rom.*7.15,16,19. *Luk.*22.33,57.

Q. What is a sin of *infirmity*?

A. When we be overtaken in some s
contrary to our desires, purpose, and en
deavours. *Gal.*5.17. *John.* 13 37. *Rom.*7
21, 22, 23.

Q. What say you of *smaller* sins, an
sinnes to which we are enclined by *natu*
or *custome*; and sinnes into which men fa
suddenly; Are they to be accounted sin
of infirmity?

A. No; unlesse we can say, that the de
sire, bent, and purpose of our hearts is a
gainst them, the least and suddenest di
stempers and failings, are reigning sins
if they spring from a *root* within us, or b
excused, defended, and made light of.
*Rom.*8.4. *Rom.*6.16. 1 *Sam.*15.21.

Q. What is a sin of *presumption*?

A. When a man will *venture* to doe
will, upon a conceit that he shall repen
and doe well anough for all that. *Num*
15.27,31. *Deut.*29 19.

Q. What is *reigning* sin?

A. Sin *reigns* when corruption remain
in us unmortified, and there is not whithi
us a *principle* of Grace set up against it. S
that the evill proceeds from an habit an
dispositiõ of the soule, where sin reigneth

S

Sinne may perhaps be outwardly resisted and *restrained*: as by lawes of men, shame, &c. But where sin doth not reigne, there it is resisted by a *contrary principle* of Life and Grace, which striveth against the flesh, *Gal.* 5.17. as when one streame is resisted by another.] *Rom.* 6. 12, 14. 1 *Joh.* 3. 10. *Rom.* 8. 2.

Q. How may we judge of a *reigning* sinne?

A. Two waies. 1. Not by the grosseneſſe or smalneſſe of it: nor yet by mens violence in sinning: but by the *power and sway* it hath in us, *overbearing* all motions and commands of the Word that crosse it. [When we are *led* by any lust, or can *plead* for it, that is a raigning sin.] 2 *Pet.* 2. 19. *Rom.* 8. 6, 13, 14. *Luk.* 16. 10, 13.

Q. What 2ly is a signe that sin reignes in a Man?

A. When sin is not a *burthen* to thee; when thou art unwilling to heare of it, or to be discovered and reproved, that is a signe that sin reignes in thee, *Mat.* 14, 3, 4. 1 *King.* 21. 20.

Against sin is either { Law, or
against the { Gospell.

Q. What is sin against the law?

A. Any breach of any one of the ten

Commandments. *Rom.* 2. 12, 14. *Rom.* 1. 28, 29.

Q. When doe men sinne against the *Gospell*.

A. As many as *reject* and *disobey* the Gospel calling them to repent, & to believe in Jesus Christ for salvation, they sin against the *Gospell*; and so doe all that make *bold* to sin, because there is mercy in Christ, and also all that *slight* and despise the means of Grace. *Act.* 7. 51. 1 *Joh.* 3. 23. *Luk.* 7. 30. *Act.* 13. 46.

Q. *Infidelity* then, & *Impenitency*, be sins against the Gospell; What is the danger thereof?

A. Such persons must of necessity perish, there being no help left for a man that rejects Christ: [they sin against the remedy.] *John.* 3. 18. *Luk* 13. 3. *John* 16. 9. *Joh.* 8. 24. *Mar.* 16. 15, 16. *Heb.* 10. 26. 27.

Q. What is the sinne against the *Holy Ghost*?

A. It is a [*totall*] renouncing of Christ, after some knowledge and taste of the good word of life. *Heb.* 6. 4. 6. *Heb.* 10. 28, 29. *Mar.* 3. 28, 30. [Ignorant persons, nor unbelievers, nor backsliders, returning unto God, doe not sinne against the Holy Ghost.]

Q. Why is this sin never to be forgiven?

A. Because they think *basely* of Christ, and have no mind to returne by repentance, [they give the lye to the Spirit; as if Christs bloud were no more to be accounted of then *common* bloud, and not able to save.] *Heb.* 10. 29.

Q. Is any the least sin, *veniall* in its own nature?

A. No; all sinnes, even the least, be in their owne *nature* damnable, and will damne us, if we repent not of them. *Rom.* 6. 23. *Heb.* 2. 2. *Mat.* 12. 36.

CAP. V.

How to convince men that they be under sin, and under the curse.

SEeing all *unregenerate* persons be thus wretched; how is it, that the *most* neither feele, nor feare any such things by themselves?

A. 1. Because they are dead in sinnes and trespasses. *Eph.* 2. 1.

Q. Why 2ly?

A. 2. Because they judge themselves by false rules, and so think themselves to be something, when they are nothing. *Gal.* 6. 3. *Rev.* 3. 17.

Q. What be those *false* rules whereby they deceive themselves?

A. Many thinke, that because they are (a) *baptized*, and professe the faith of Christ, and (b) live in good order, a civill, harmlesse life: perhaps (c) better then others, or better then themselves have done heretofore: that therefore they be in good case: and yet an Hypocrite may doe all this. (a) *Math.* 3.9 *Rom.* 2.17, 25, 29. *Rom.* 10 3. (*b*) *Mat.* 19. 20. (*b*) *Luk.* 18.11. *Phil.* 3.4,7. *Mat.* 7.21.

Whatsoever is short of Regeneration, is short of salvation.

Q. What is the true *glasse* whereby to judge of our spirituall state aright?

A. The Scripture: which showes how bad we are indeed, and what we *want*: and what *manner of people* we ought to be, if we mean to be saved. *Jam.* 1. 25. *Gal.* 3.22. *Mat.* 5.20. *Joh.* 3.3. 2 *Cor.* 5.17. *Act.* 26.18.

Q. O but men will confesse that they are *sinners*: and were it not for *Christ*, they should perish: But *how* may it be made appeare to their *consciences*, that for all this their confession, they are under the Law, and not under grace?

1. A. By 7. things. 1. By the *blind* and *wild conceits* they have of *God* and of Religion

Q. What be those *blind* conceits of carnall people

A

A. They thinke, that it is a folly [a] to be *ſingular* and *preciſe*, and that they have [b] *ever* had faith and a good heart towards God---[c] that it was better when there was leſſe preaching, and leſſe knowledge, (ſuch conceits diſcover a graceleſſe heart) [a] *Mat.* 5.47. [b] *Mat.* 19. 20. *Rom.* 7. 9, *Phil.* 3. 6,7. [c] *Jer.* 44. 17,18.

Q. What *other* blind conceits diſcover them to be out of the way, and in a ſtate of darkneſſe?

A. They think it preſumption to ſay, a man may be [a] aſſured of his own ſalvation, [*and yet that he is in an ill caſe that doubts of his ſalvation*] & that it is no ſuch [b] hard matter to repent, to have a good heart, and to ſave God: and that [c] petty ſins are not to be ſtood upon (as omiſſion of duty, leſſer oathes, humouring of men and times, &c.) [a] they ſay they doe their beſt, and what would you have more?] All that *thus think*, doe ſhew that they are poore deluded ſoules. [a] 2 *Cor.* 13. 5. 2 *Pe.* 1. 10, 11. [b] *Eph.* 1. 19. *Ezek.* 11. 19. [c] *Luk.* 16. 10. 1 *Sam.* 15. 13, 14, 20. *Mat.* 12. 36. *Jam.* 5. 12. [d] 2 *Cor.* 10. 18. 1 *Cor.* 4. 4.

Q. How 2[ly], may carnall perſons be 2.

convinced that they be under the Law, and not under grace?

A. By the blind *rules* they walk by; for they (*a*) walk in darkneſſe, being (b) *led* by carnall reaſon, cuſtome, example, and motions of their own hearts, and not by the Word and Spirit of God (*a*) 1 *Ioh.* 1. 9 (b) *Rom.* 8. 13, 14. *Eph.* 2. 2. *Ier.* 44. 17. 6. And if the blind lead the blind, they both fall into the ditch.——*a Blind rule is a blind guide.*

3 Q. How thirdly may it be knowne?

A. Becauſe they were *never converted*; neither doe they ſee why, or from what, ſuch as be *borne* and *bred* up in the true Religiõ ſhould be *converted*. ſuch people are yet in their *naturall* ſtate. *Ioh.* 8. 33, 34 36. *ioh* 3. 4, 7. *Luk.* 15. 7. *Act.* 3. 19.

4 Q. How fourthly may people be convinced to be under ſinne, and without grace?

A. Becauſe ſin is no *burthen* to to them; they were never *pricked* in their hearts, nor ſoundly humbled under their naturall condition. [A man may finde *many faults* in himſelfe, by cõmon grace: but to *feel and bewaile the rottẽneſſe & ſink of iniquity*, that is in our hearts, the *contrarieties* that be in our nature againſt God, and the workings

workings of corruption; *this* we cannot discover, but by the sanctifying Spirit of God.] *Rom.*7.7,9.

Q. How fiftly doth it appeare that men want Grace? 5.

A. Because they *discerne* not betweene pretious and vile; as between the state of *Nature*, & the state of *Grace*; between *civill honesty*, & *saving Grace*. [Let them tell what the differences be] *Num.*16.3. *Eze.* 22.26. *Esa.* 5. 20. *Joh.*3.4.1 *Cor.*2.13, 14. Spirituall things must be spiritually discerned; you must not heare a Sermon as you would heare a speech, &c.

Q. How sixtly may this be proved? 6.

A Because they cannot bring you one *promise* out of the Scripture, nor one *mark* of a saved one, of which they can say, this doth belong to me: [But the *lesse* they know of the Word of God, the better they thinke of themselves; and the lesse they search their owne hearts, the greater is their assurance: These are deluded ones.] Sound Christians can bring promises and evidences, that they are in the state of Grace: such as these, *Rom.*8.1,2,13. 1 *Joh.* 3.14.1 *Joh.*5.1,2.1 *Thes.*5.5,6.

Q. How lastly may a carnall person be convinced to be under sin? 7.

A. Becauſe they are not in Chriſt: this you muſt know, that it is not enough for a man to doe *his* beſt, and what he can: but if he be not in Chriſt, the *Law* layeth hold on him, he is under the curſe: [No body is ſafe by doing his beſt: the Law is a cruell Maſter, it lookes not what we can doe, it accepts not of repentings, &c. but unleſs we be in Chriſt Jeſus, it *curſeth* all our imperfections.] *Gal.* 3. 10. 1 *Joh.* 5. 11, 12.

Eph. 2. 12. 1 Theſ. 5. 10.

Q. This is the caſe of man by nature, and of all the ſons of *Adam*. What muſt we doe to eſcape wrath?

A. We muſt get into the *Covenant* of Grace made to us in Chriſt the promiſed ſeed. *Gal.* 3. 13, 26. Rom. 10. 4 *Gal.* 4. 4, 5.

CAP. VI.

Of the Covenant of Grace; and our Redemption by Chriſt.

Third head of Chriſtian doctrine.

Q. WHat is the Covenant of Grace?

A. It is Gods free Charter and Grant, wherein he beſtoweth remiſſion of ſinnes, and the Kingdome of Heaven, in and for the death of Chriſt Jeſus: [or it is a *contract* betweene God and man, concerning reconciliation and life everlaſting, to be given

given and received by faith in Jesus Christ.] 2*Cor.*5.19.*Gen.* 17.4,7. *There is Gospell in that.*Rom.4.16,17.*Gal.*3.8.*Deu.* 26.17,18.[The *matter*,*covenanted*,is life, 1.
and reconciliation: *the conveyance*, it is a 2.
gift by Christ: the *instrument and mean* to 3.
receive it,is faith: all our right and title to Heaven comes this way: from the love of the Father, through the merit of the Son, made ours by faith.*Eph.*1.5.*Rom.*5.21.*Rom.*3.22,24 *Eph.*2.8.

Q. What is the true *difference* between the Covenant of Workes, and the Covenant of *Grace*?

A. The Law,or Covenant of Workes offereth salvation to them that keepe it *perfectly* in their *own persons*,[that is, to them that be without sinne, and have a righteousnesse of their *owne*, a personall, perfect,perpetuall Obedience.]*Rom.* 10.5. *Luk.*10,28.

Q. Explaine that farther.

A. The Law considers not what we can doe now, neither doth it accept of sorrowes for doing amisse: but it is *satisfied only* with a *full and compleat* obedience [If thou say I doe my best,&c.that is no content to the Law: the Law requires that all our works be holy,without any touch of

the

the flesh.] *Rom.* 7. 14. 2 *Cor.* 3. 7, 9. *Gal.* 3. 10. It curseth every failing.

Q. How doth the *Gospel* offer us *salvation*?

A. By the righteousnesse of Christ the *Mediator*; so that the humbled soule, resting on Christ by faith, is justified, and has peace with God, though we be not *perfectly* holy. *Rom.* 3. 25, 26, 27. *Gal.* 2. 16. 2 *Cor.* 5. 19. *Rom.* 4. 16. 1 *Tim.* 1. 15. [This is the priviledge of the Gospell, that when we faile, yet if we repent, and turne to God, God accepts our persons, and the greatest sin shall not condemne us; (the *Law* knowes no such thing.)] *Gal.* 3. 12.

Of justification by faith in Christ Jesus.

Q. 1. Then Christ doth not *justify* us by giving grace and *ability* to keep the Law?

A. No, for then *Justification* were of works, and not of Grace: besides, there is no such (*b*) ability given to any living. [Grace is given whereby we subdue our corruptions, and strive to please God, but not to fulfill the Law *perfectly*.] (*a*) *Eph.* 2. 7, 8, 9, 10. (*b*) 1 *Joh.* 1. 8, 9. *Act.* 5. 31. *Act.* 15. 11. That which I fetch with my pen is not a gift; but our righteousnesse is a gift. *Rom.* 5. 17.

The Covenant with Adam was of workes, though all he had was given him.

Q. 2. Doth he save us by *joyning* our merits to our workes, as if we were justified *partly* by workes, and *partly* by faith in Christ?

A. No; we are justified by faith, without the deeds of the Law; and Christ will not have *any* to bejoyned with him in that businesse. *Rom.*3.21,27,28. *Rom.* 11.6. *Esa.* 64.6. *Jer.*23.6 *Esa.*63.3. *Rom.* 4.5,6. *Heb.* 7.25. *Heb.*9.26 *Gal.*5.4. To a sinners justification, Christ is all in all. or none at all.

*Q.*3. Doth the New Covenant save as, by *changing the condition* of workes into faith, and sincere obedience; as if the *act* of believing and obeying, should be *in stead* of perfect obedience to the Law?

A. By no meanes; for faith doth not justifie, as it is *a grace wrought* in us, & working in us; but as it is an *instrument* whereby the soule layeth hold on Christ: 'Tis the *object* of faith that saveth us: God gives Christ, and thou must receive him, and the *hand* to take him is faith. *Heb.*10. 10 *Rom.*9.32. with *Rom.*10.3,4. *Joh* 6.35. *Joh.* 1.12, 1 *Joh.* 5.11,12. *Col.*1.20. *Rom.* 4.5,6,7,16. The righteousnesse of Christ is the onely righteousnesse by which we stand justified before God: and Faith is the *onely Meanes* by which Christs righte-

The righteousnesse by which we are justified is, 1. The righteousnesse of a God. 2. Imputed to us, residing in the person of Christ. 3. Every way able to answer the Law. See Phil.3.9. 2 Cor. 5.21. Ro 3.21,22,26 *But our faith and sincere obedience is.* 1. *But the righteousnesse of a man* 2. *Inherent, not imputed.* 3. *No way able to answer the Law. The New Covenant doth not change workes into workes; workes perfect in compleat, into workes imperfect: But it changeth workes of our own performing, into workes performed for us by Christ.*

ouſneſſe is made ours: and this faith doth
juſtify, not as it acteth upon our hearts
to ſubdue luſts, but as it acteth upon
Chriſt's bloud: as the meat that is eaten
doth feed, & the medicine received doth
cure the diſeaſe: even ſo he that eateth
me, ſhall live by me, ſaith Chriſt, *Joh.6.*
57.

Q. You ſay that you cannot be ſaved
by the Law: What then is the *onely* way
left to inherit eternall life?

A. Chriſt is the way, the truth, and the
life: He was made ſinne for us, that we
might be made the righteouſneſſe of God
in him. *Joh.*14.6. 2 *Cor.*5. 21. 1 *Cor.*1.30.
[This is the Covenant of Grace: this is
the Word of eternall life.] *Joh.*6.68.

Q. *When* was this Covenant *firſt* made
with mankind.

A In (*a*) Paradiſe, immediately after
the fall of *Adam*: and it was renued (*b*)
with *Abraham*, declared by *Moſes* (*c*) and
the Prophets, till at laſt it was confirmed
by the death of Chriſt the *promiſer* and
teſtator (*a*) *Heb.* 11.4. *Gen.*3.14. (*b*) *Gen.*
17.4, 11. (*c*) *Exod.* 24.8. *Heb.*9.19, 20. *Gal.*
3.16, 17.

Q. *Were* the Fathers, before the coming of Chriſt, ſaved by faith in him?

A. Yes: we and they doe all drink of the ſame *Spirituall Rock*, which is Chriſt: being all children of faith and of the promiſe. 1 *Cor.* 10.1,2,3. *Rom.* 4.12. *Rom.* 9.8. *Gal.* 3.29. *Heb.* 11.4. *Heb.* 9.15. *Rom.* 1.1,2. with 1 *Pet.* 3.18,19. 1 *Pet.* 4.6.

Q. Then the Old and New Teſtament be all one for ſubſtance?

A. They are ſo: Chriſt is the ſubſtance of both: and they are but ſeverall waies of ſetting down the Covenant of *Grace*: the one teaching to believe in Chriſt that *was to come*: the other ſhewing more clearly all things fulfilled in Chriſt *now come*, [according as was promiſed and prefigured.]

Q. By this it appeares that the Covenant of *Grace* is a moſt free Covenant, not grounded upon any condition on our parts: not upon any thing that we can doe, or ſuffer.

A. It is a moſt free and gratious Covenant: all the promiſes be made good to us in Chriſt: and we have nothing to doe but to embrace Chriſt: and that grace alſo *God* promiſeth to worke in us. The Covenant of workes was *conditionall*, grounded on mans *owne* obedience: This New Covenant, whereby we are

Eph. 3.12. 2 Cor. 1. 20. 2 Tim. 1.1.

are reſtored againe into Gods favour, i
called a Covenant of *Grace*; becauſe th
remiſſion of ſins, the favour of God, an
life everlaſting, are the *free gift* of God, gi
ven us in Chriſt, not for any thing *in us*
or done by us, but for the *onely obedience* o
Jeſus Chriſt the *Mediator*, *Eph* 2.8. *Ro.5.*
21. Whē once we have Chriſt by Faith, w
are made New Creatures, to bring forth in
fruit unto God. *Eph.* 2.10. *Rom* 7.4. Bu
we can challenge nothing of juſtificatio
and life, *as a debt*, *or as from the hand of ju*
ſtice, but onely as *as meer gift of grace*. God
doth performe all things to us; not *for any*
thing is us, but *for his Chriſt*. And thoſe
conditionall expreſſions, If ye mortify th
deed of the fleſh, ye ſhall live, &c. ſuch
promiſes doe tell us *who* ſhall live, not *wh*
they ſhall live. Laſtly, that firſt Cove
nant is mended; Chriſt the Mediator o
the New Covenant makes it *good*, by en
abling, us to performe the condition
thereof, which *Moſes* could not doe: h
gave the Law, but could not give grace
&c. *Jer.* 31.33. *Heb.* 8.9,10. Deut. 5.27, 29.
Heb 7.22.

CAP

CAP. VII.

Of promiſes to Chriſt the Mediator, the Head of the Covenant of Grace.

IN the Covenant of Grace there be *three parties contracting* and covenanting. 1. God, the party offended. 2ly, Man, the party offending, and to be reconciled. 3ly, Chriſt the reconciler and peace-maker between them both.

Q. The *firſt party* contracting in this New Covenant, is, God himſelfe: What hath he done for Mankind? *The firſt Party in the New Covenant.*

A. The Lord hath done *three gratious* Acts for us; His goodneſſe and love towards us appeareth in *three* things.

Q. 1. What is the *firſt gratious act* of God in this Covenant of peace? 1.

A. It is the *free giving* of his Son to take our nature, that he might redeem us. It was the Fathers will he ſhould have a body, and the Sons willingneſſe to undertake it. *Heb.* 5. 4, 5. *Heb.* 10. 5, 7, 9. *Joh.* 3. 16. *Eſa.* 9. 6.

Q. 2. What is the ſecond *gratious* Act of God in this New Covenant? 2.

A. God hath eſtabliſhed the Covenant of

2Cor.5. 19.*God in Christ reconciling, &c.*

of our Redemption in and with his Son Jesus Christ: [God did not send his Son empty into the world, but furnished him with *Testimonies* & *promises* of his favour for the comfort of Christ himselfe, and us his people. *Joh.*10. 36. *Heb.*1.6. There was a *Covenant* betwixt God and Christ our head, touching the work of Redemption; the Lord *promising* some things to Christ, and requiring some things of Christ.] 1*Tim.*3.16. *Gal*: 3. 16, 19. *Gen* 12.3.

Q. How many sorts of promises are there in the New Covenant?

A. Two sorts, some be made to Christ the Mediator: and some unto all such persons as doe, or shall embrace Christ offered unto them.

Of Gods promises to Christ.

Q. What things did God *promise Christ Himselfe*, as our Head and Mediator?

1. A. Three things. 1. God promised to be to him a Father: to fill him with the Holy Ghost, and with power to goe *through* with the work of our redemption. *Heb.* 5,6. *Act.*10 38. *Ep*1.22. *Esa.*11.2. *Esa.*49

2. Q. What 2ly doth God promise to him?

A.2. God promiseth him *acceptance, victory, and successe* in all his undertakings

man, *Mat.* 3.17. *Ioh.* 5.20,21. *Esay* 42.6, & 53.11. *Act.* 2.27.

Q. In what *particulars* shall Christ have successe, and power to blesse his people?

A. In five particulars. 1 God sayes to him, Thou shalt [a] teach them, and turne them to the Lord. 2[ly] Thou [b] shalt make them my sonnes and doughters. 3[ly] And thou [c] shalt have the spirit to bestow on them. [a] *Mal* 4.6. *Luk.* 1.16,17. *Ioh* 6.45. *Esay* 61 1,2. [b] *Ioh.* 6.40. & 1.12. [c] & 15.26 *Luk.* 24.49.

1. *Conversion.*
2. *Adoption.*
3. *Sanctification.*

Q. In what else shall Christ have successe?

A. 4[ly] Thou shalt [a] give them *peace* whilst they live in this world. 5[ly] And [b] *raise* them up at the last day to eternall glory. [a] *Ioh* 10. 16, 28, 29. & 14. 27. & 16. 33. [b] *Ioh.* 6.37, 40. *Rom* 8.11.

4. *Peace in our justification.*
5. *Glorification.*

Q. These are Gods *promises* to his Son: What did God require of him when he gave him to be Head and Covenant to his people?

A. God said, Thou must [a] have a *body prepared* thee, wherein to do my *will*; Thou [b] must be a servant, a man of sorrows, to *bear mans transgressions*; thou must *die*, & be made an offering for their sins.

[a] *Heb.*10.7. *Gal.*4.4,5. [b] *Esay* 53. 5,6, 10 *Phil.*2.8. *Heb:*2.10. *Luk.*24.46.

Q. Christ was content to doe all this.

3. What lastly, did God for him upon the performance thereof?

A. He highly exalted him above every name, and anointed him with the oyle of gladnesse above his fellowes; thereby testifying, that he is well pleased and satisfied with Christ's performances for us. *Phil.*2.9 *Heb.*1.3,4,5,9. *Psal.*45.7. *Esay* 53.12. 1 *Tim.*3.16.

Q. What have we to consider in this worke of God towards mankind?

A. His sweet and unspeakable *love*; that when it was not in the power of any creature to devise a way, he provided a price out of his *owne* store to redeeme us, *Esay* 59 6. *Eph.*3.10,18. 2 *Cor.*5, 19. to himselfe, &c.

Q. Why did God thus *article* with Christ our Head?

A. It is for our consolation and assurance, that God doth capitulate with Christ our head, in *the name of the elect*; because now all is *sure*, God cannot breake with his owne Son, 2 *Cor.*1.20,21. *Gal* 3. 16. *Ephe.*1.3. *Joh:* 20. 17. [He is first Christ's Father, and then ours, 1 *Pet:*1.21.

Joh.

John. 16. 10. Christ will see the Covenant performed on both parts, *viz*: all that *God promiseth* to us, shall be made good to us; and *all that man ought* to doe, he hath done for us, and in us, our righteousnesse is placed in the person of Christ, and so it is in a safe hand, where we shall be sure to find, and have it, when we have most need of it. Our righteousnesse is not in our owne keeping, as it was in the first Covenant.

CAP. VIII.

Of Christ offered to Sinners, as yet unconverted; and of the ground of a Sinners going to Christ.

2. WE have seen the *promises* made to Christ the Mediator. What is the *third gratious* Act of God the Father in this New Covenant? 3.

A. The Lord offereth Christ to all sinners, and *with him*, all things that pertain to life and godlinesse. 2 *Pet.* 1. 3. *Rom.* 8 32. *Luk.* 24. 44. *Mar.* 16. 15.

Q. Shew particularly what *promises* God hath made to *mankind*, in and with his Sonne Jesus Christ? *Of Gods promises to mankind.*

A. Some belong to sinners that be as

yet out of Christ; that so of *unbelievers*; they may be made believers. And some be peculiar to them that do *embrace* Christ, [and be in covenant with him.]

Q. Are there any promises made to a man *not yet* in the state of Grace, to unbeliever?

God considers not what thou hast beene heretofore; Come in now, embrace Christ and live.

A. Yes: Christ, with all his riches and promises, is *offered* to poore sinners, of what sort soever they be, absolutely, without any former condition in themselves; and freely, for just nothing. [Any that will may take him.] *Esa.* 55. 8. *Rev.* 22. 17. *Luk.* 14. 16, 21, 23. *Joh.* 7. 37. *Esa.* 61. 1, 3. *Ezek.* 16. 6. Buy without money, &c.

Q. Are such invited to take Christ, as have *nothing* in them but sinne and wretchednesse? May they *meddle* with Christ?

A. Yes: And he is fittest for Christ, that doth *most loath* himselfe, & seeth least goodnesse in himselfe. *Mat* 9. 13. *Luk.* 18. 9, 11, 13, 21.

Q. Declare that more largely.

A. All that come to Christ, must come with an heart [a] *emptied* of all conceits of goodnesse; having a vile esteeme, not onely of their sinnes, but of their best righteousnesse [b] and moralities, and performances of their unregenerate time.

a

[a] *Phil.*3.4,6,8. *Luk.*1.53. *Mat.*19.20,21. *Math.*13.44. [b] *Math.*3.9. *Esa.*64.6. *Rom.*7.9,18. *Jer.*9.26. *Rom.*2.28.

Q. Some sinners be more notorious then others: May all come to Christ?

A. Yes; every one that is *weary* of his sins, and willing to be friends with God. [No mans sinnes doe shut him out from Christ: Christ calleth sinners, the Devill maketh sinne to be a barre to shut out a sinner from coming to Christ.] *Mat.*11.28. *Luk.*15.2,7,21,22. *Esa.*55.7,8.

Q. Upon what grounds may a sinner be bold to goe to Christ to find mercy?

A. God doth not only *offer* Christ, with all his merits, but also [a] inviteth, and 1.
[b] beseecheth, and [c] commands thee 2.
to believe; [d] promising that he will not 3.
reject thee, whatever thou *hast beene heretofore*. [a] *Mat.* 11. 28. [b] 2 *Cor.* 5. 20. 4.
[c] 1 *Joh.* 3. 23. *Luk.* 14. 23. [d] *Joh.* 6. 37. *Luk.*15.19,20. This is the *key* of the Gospell to let sinners into Christ; to make a believer of an unbeliever: It is a cable cast out to us, whereby to pluck our selves to shore, as men doe that are fallen into the water.]

Q. What is the poore sinners *duty* now?

A. To take Christ thus offered, and

preſſed upon him by God: But if thou reject him, thou doſt juſtly periſh: [Thou muſt accept Chriſt for thy Lord and Saviour.] *John* 16.8,9. *Luk.* 14.18 24.

Q. O but what comfort hath the ſoule to goe to God, till we *know* our ſelves to be in Chriſt, and in the ſtate of Grace?

A. Promiſes are not offered to believers only, but laid as the *foundations* of Faith: we goe to God, not *from* being pardoned, but *to* be pardoned; not *from* aſſurance, but *for* aſſurance: And for your ſo doing, you have grounds and comfort enough in Gods *promiſes*, and Chriſts *call*: *Thy aſſurance* is not the ground of thy going to God, but *Gods invitation*, and *promiſes*, *Rom.* 10.12. *Mark.* 16.15. *Eph.* 1.13. *Heb.* 11.6. The ſad ſoule, though he goe to God trembling, yet he goes believingly: It is faith that ſends the ſoule a begging unto God.

Q. All that ſeem to fly to Chriſt, doe not accept of him aright: How may I know that I doe it aright?

A. As the Wife takes the Husband to be her *head*, to *ſtick* to him, to *obey* him; ſo muſt thou take Chriſt to be thy head and husband, thy King and Saviour, upon any tearmes;

tearmes: [If thou canst say, I will have Christ what ere it cost me, that is a true accepting of Christ. [*Luk.* 14.28,33. & 16.13. *Mat.* 10.37. [this is the whole nature of faith, to *know* him, to *accept* him for our Lord and Saviour, and to *rest* on him. *Eph.* 1.13. *What Faith is.*

Q. What followes hereof?

A. By this we have an entrance and right unto all the promises made to the Elect in Christ, 1 *Pet.* 1.21. *Eph.* 2. 18. 2 *Pet.* 1.11.

CAP. IX.

Of Gods promises to them that actually embrace Christ: of the Blessings of the Covenant.

Q. VNbelievers have promise of *acceptance*, if they will come in and submit to Christ: What are the promises made to them that doe *believe*?

A. They be of *three* sorts: 1 Spirituall; 2 Temporall: 3 Eternall. [Spirituall promises may be reduced to two heads: for either they concerne *remission* of sins, or our sanctification, and perseverance in grace.]

1. *Sort are spirituall promises.*

Q. What promise of *mercy* hath God made to them that believe?

A. God hath said, their sinnes and iniquities will I remember no more; they are passed from death to life, and shall not come into condemnation, *Heb.*10.17 *Ioh.* 5. 24. *Rom.* 8. 1. *Act.* 13. 38,39. *Mic.* 7. 18,19 *Exod.*34.6,7. *Ioh.* 3. 16.

Q. Touching *sanctification*; What promise hath God made in the *Gospell?*

A. God hath promised to teach us effectually; to write his Law in our hearts; to cause us to love him, and not to depart from him. [God hath promised to work our works in us, else this Covenant also would nor be *sure* to us. God doth not *only keepe* faith and covenant with us on *his owne part*, but he doth also *forgive* our failings and unfaithfulnesse, and *causeth* us to keep covenant with him. *Heb*: 8. 10, 11. *Jer*: 32. 38. 40. *Esa*: 26. 12. *Hos*: 2. 19. *Deut*: 30. 6. *Act*: 5. 31 2 *Tim* 2. 13, *Rom*: 3. 3.

These are better promises then were in the first Covenant.

Q. Doe these promises belong to *all degrees* of believers?

A. Yes; to the *weake*, and to them that be cast downe, as well as to them that be *strong* in faith, and free from doubtings. *Mat*: 12. 20. *Mat*: 14. 31.

Q. Shew particularly what promises God

God hath made to the *weake* Chriſtian, to one that is a beginner.

A. Firſt, there is a promiſe of acceptance. God will accept and cheriſh the very firſt motions, deſires, and weakeſt performances of the honeſt heart. *Luk* 15.20. 2 *Chron.* 9.1. *Gen.* 22.16. with *Heb.* 11.17. *Eſa.*42.3. 2*Chron.* 19.3. particularly for prayer. *Eſa.*65.24. for almes. 2 *Cor.* 8.12. 1 *To the weake.*

Q What other promiſe is there for *weake* Chriſtians?

A. Secondly, there is a promiſe of perſeverance; their faith ſhall never finally faile, but they are kept by the power of God unto ſalvation. 1 *Joh.*3.9. *Luk.*22.32 *Joh.*10.28,29. 1 *Pet.*1.5. *Zac.*12.8. *Eſa.* 40.29. 1 *Theſſ.*5.24. *Jud.*v.1. 2 *To the doubting.*

Q What promiſe is made to the *doubting* and diſtreſſed Chriſtians diſquieted about his ſpirituall eſtate?

A. God will *heale* the broken hearted, *heare* their prayers, and *ſuſtaine* them with his grace. [The *ſanctifying* ſpirit in thee is Gods witneſſe that thou art his.[*Eſa.*61.3. *Eſay* 50.10. *Jam.*5.13. 1 *Cor.* 10.13. *Ioh* 13.15.16. *Eſa.*57.16,20. *Mat.* 5.4. *Pſal.*51.8. *Pſal.*77.3.

Q What promiſe is there for them that be tempted by Satan?

A.

3. *To the tempted.*

A. Greater is he that is in us, and with us, than he that is *against* us; and he will tread Satan under our feet, 1 *John* 4. 4. *Rom* 16.20. *Re.* 12.10,11,14,16. *Mat.* 16. 18. 2 *Cor.* 12.9. *Iam.* 4.7,8. *Heb.* 4.15.16.

Q. What promise is there to a *backslider* that is returning?

4. *To the lapsed.*

A. God will heale their back-slidings, and his anger shall be turned away from them. *Hos.* 14 1,4. *Ier.* 3.1,12. *Ier.* 31.18, 20,22. *Ezek* 18.28,30. *Luke* 22.32. *Esay* 55.7.

Q. What promises are made to them that *long* for grace, and for the favour of God?

5. *To the hungry soule.*

A. God will *satisfie* their desires, and speake peace to their soules: [He will be found of them. The spirit is compared to water; 1. For its *refreshing* the weary. 2. For its *cleansing* of the filthy. 3. For its *fruitfulnesse*, making the barren to bring forth good fruit.] *Mat.* 5.6. *Luke* 11.13. *Esay* 44 3. & 65.13. *Prov.* 2. 25.

Q. What *temperall* promises, concerning this life hath God made to us in Christ?

Second sort of promises.

A. He will give us all *needfull* [a] blessings, and turne [b] all *hurtfull* things to our good. [a] *Mat.* 6.26, 32. *Ps.* 84.11. *Esay* 43.2. *Gen.* 15.1. [c] *Rom* 8.28,35,37. 1 *Cor* 3.21, 22.

Q. What promiſes concerning the life to come hath God given us?

A. It is his good pleaſure to give us his Kingdome, *Luk.* 12.32. *Joh.* 12.26. *Joh.* 17. 24. [All theſe things doth *God promiſe with* his Sonne; ſaying, Take him; *this I will doe* for you, I will forgive your ſins, and give you peace: if any thirſt, I will fill him with good things, &c. And becauſe all this ſhall be ſure to you, I will frame your hearts to love me; I will be your teacher; you ſhall be able to diſcern between pretious and vile; when you fall, I will not ſuffer you to fall away: I will heare your prayers, I will give you victory over Satan, and after all I will bring you to glory. This portion you ſhall have with my Chriſt] *Third ſort of promiſes.*

Q. How doth God confirme all theſe promiſes to us? In whom are they ſure?

A. In Chriſt, the *foundation* of the New Covenant; to whom God hath ſworne, and will not repent. 2*Cor.* 1.20. *Heb.* 7. 19, 21, 22. *Heb.* 6. 13, 17, 18, 19. *Tit.* 1.2. 2*Tim.* 1.1.

CAP.

CAP. X.

Of Christ the Mediator of the New Testament; and first of his wonderfull person *God and man, and the Benefits flowing from that personall union.*

YOu have seen what God hath done for us, *viz. given* his Son; *offered* him to sinners, with rich and large promises to them that recieve him. The *second party in the New Covenant* is Christ the Mediator. Of this Mediator we are to consider two things: 1. His person, 2. His undertaking and office.

The second party in the New Covenant.

Q. All the promises of God have their Yea and Amen in Christ: Who is Christ?

A. Jesus Christ is the [a] *eternall* Son of God, of the same [b] substance with the Father, God from everlasting; [c] who in the fulnesse of time tooke on him our nature; [d] so that he is true God and true man in one person. [a] *Mat.* 16. 16. [b] *Heb.* 1. 3. *Joh.* 1. 1, 3. *Joh.* 10. 30. *Rev.* 1. 8. *Esa.* 9. 6. *Joh.* 5. 18. *Phil.* 2. 6. [c] *Gal.* 4. 4. [d] *Rom.* 1. 3. *Rom.* 9. 5. *Col.* 2. 9. *Mat.* 22. 43.

Q. What is necessary that Christ our peace

peace-maker should be *man*?

A. Yes, for three reasons. First, because he that redeemeth, and they that be redeemed, must be both of *one kind* and nature, that so Gods Justice may accept him in our stead [a right to redeeme; therefore Angels that fell are not saved, because he took not their nature.] *Heb.* 2.16. 1,14,16. *Ruth.* 4.4,6. 1 *Cor.* 15.20, 21.

Q. Why secondly?

A. That he might be put under the Law, and die; the which *as God* he could not doe. [He was to pay our debt, and therefore to enter into our *bonds.*] *Heb.* 2.9,10,14. *Rev.* 1,5. 1 *Pet.* 2.24.

Q. Why thirdly?

A. That he might be a mercifull, and faithfull High Priest in things pertaining to God, to make reconciliation for the sins of the people. *Heb.* 2.17,18. *Heb.* 4.15. *Heb.* 5.2. Our Saviour was taken from among men, that he might have compassion on them that be tempted, and out of the way.

Q. Did Gods justice require him to death? was it necessary that Christ should dye for us?

A. Yes; Sin calls for *death*, as for its wages; and he that will redeem a sinner, must

must dye for him: [He must pay all our debt, and that is a price for a sinner. *Matth.*26.39. *Rom.*8.32. *Heb.*9.12,22,28. 1*Pet.*3.18.

Q. Why must the Mediator be also God?

A. 1. That he might be able to overcome death. *Act.* 2. 24 *John* 10. 18. *Col.* 2. 15.

Q. Why 2ly must the Mediator be God?

A. 2. To make his obedience and sufferings *efficacious* and acceptable for us. All the Angels in Heaven, if they should suffer in Hell for evermore, cannot satisfie for one soule. *Heb.*9.12,14. *Heb.*10.9. *Mic.*6.6,7. 1*Pet.*1.18. *Psal.*49,7,8. [No meer creature can stand before the wrath of God to overcome it; a finite creature cannot satisfie an infinite God.]

Q. Say the same againe in plaine tearmes.

A. All that Christ did and suffered is therefore *meritorious* & pretious, because it was the suffering and obedience of one that is God: [The bloud of God, the righteousnesse of God.] *Acts* 20. 28. 1*Cor.* 2.8. 2*Cor.*5.21. *Rom.*3.22.

Q. How can that be, seeing God can not suffer, nor yet be obedient to any

then

there being none greater then God?

A. Is it so; because God and man be one *person*: his humane nature is united to the *person* of God; by reason of which personall union, that which is proper to the *humane nature*, is applyed to *whole* Christ, [to the man Christ Jesus.] *Luke* 1.43. *John* 8.58. *John* 3.13.

Q. Then Jesus Christ the Son of God, and the Son of *Mary*, are not *two persons*, but *two natures* in one person.

A. It is true; for the humane nature was taken into the subsistence of the second person in the Blessed Trinity, being from his conception prevented from a personall subsisting of it selfe, like other men. God took man into himselfe, and joined it to himself; and so God and man be one Christ] *Luk.* 1.35. *Heb.* 2.16. *Joh.* 1.14. *Joh.* 17.21,22. [Man and wife be one by *civill* bonds, yet not one person, Christ & we are one by *spirituall* bonds, yet not one person; but God and man be *one person* of Christ, *Mat:* 1.23. *Emmanuel.*

Q. Why must the Mediator be God and Man in one person?

A. He must be *man*, that he might *dye*; and he must be *God*, that he might be able to *overcome death*; & he must be *both* in one person,

perſon that the ſufferings in the humane nature, might have worthineſſe and merit to ſave us. 1 *Pet.* 1. 19. *Eſay* 53. 10, 11.

Q. You ſee that the worthineſſe of Chriſts ſufferings depends on that bleſſed *union* of man to the Godhead: What other benefit flowes from thence?

A. From that *perſonall* union are communicated to us all the graces and priviledges which we doe enjoy, or looke for hereafter. [all our riches and happineſſe is firſt in Chriſt our head, and from Chriſt to us.] *Eph.* 1. 3, 4. 1 *Cor.* 3. 22, 23. *Ioh.* 17. 21, 22, 23. & 15. 9. & 1. 16. *Col.* 1. 13, 15, 17, 19 *Rom* 8. 11, 17. [All things are ours; becauſe we are knit to Chriſt, and Chriſt is *Gods*: from that bleſſed and glorious Head of ours that dwels in the glorious *Godhead*; from thence deſcends all grace to the brethren. *God is firſt the Father* of Chriſt, then *our Father*. Chriſt is that *Iacobs* Ladder, that joynes Heaven and Earth together. *Iohn* 1. 51. & 20. 17.]

Q. Is it not a great comfort that our Mediator is *our brother*, and alſo *one* with *God*?

A It now is, and ever will be, an infinite contentment to the poore ſoule, to behold

behold our bleſſed Head and Mediator dwelling in thoſe everlaſting burnings, ſet in glory at *Gods* owne right hand above all created natures: [From whence he now governes the Church, and will hereafter glorifie it with his own glory.] *Eph:* 1 21,22. *Rom.* 8.34. We muſt looke upon all things done to Chriſt, and by Chriſt, as a *common* perſon, and *head* of the Elect, uniting us unto God, communicating unto us all ſpirituall good things; triumphing over all the enemies of our ſalvation; preparing manſions for us againſt we die, and in the mean while making interceſſion for us, untill he hath brought us to the enjoyment of himſelfe in glory, *John* 14.2. 1 *Cor.* 3.23. & 17.21, 22, 24.

CAP: XI.

Of Chriſts Prieſtly office, & the parts thereof, viz. *ſatisfaction and interceſſion.*

HE that ſhall bring ſinners to Heaven muſt doe three things. Firſt, he muſt make *ſatisfaction* to *God* for their ſinnes. Secondly, he muſt effectually *teach* them to know God. Thirdly, he muſt *rule*

and deliver them from all opposite power. All this Christ doth undertake and performe in us and for us: And accordingly we are taught in Scripture, that he hath a *threefold* office; namely, 1. Of Priest, to make reconciliation, by the offering up of himselfe to God for us. 2. Of a King, to conquer our enemies, and rule in our hearts. 3. Of a Prophet, to teach us the will of God.

Of Christs threefold office.

Q. What is Christs *Priestly* Office?

A. Christs Priestly office is, to pacifie his Fathers wrath, and make an atonement for the sins of the people, by the offering up of himselfe a sacrifice for sin. *Heb.* 5. 1. *Heb.* 2. 17. *Levit.* 5. 17, 18. *Num.* 16. 47. *Heb.* 9. 26.

1. *Priestly.*

Q. What be the *parts* of Christs Priestly office?

A. Two, namely, to make { 1 Satisfaction / 2 Intercession } for the people.

[And so was the Office of *Aaron*, and the Priests, to be mediators between God and man; and to make atonement for the sins of the people, and to pray for them. *Heb.* 9. 7. *Heb.* 5. 1.

Q

Q. We have offended and wronged God: Did Christ make any *reall* satisfaction to God for the same? *Of Christs satisfaction*

A. Yes: He did not barely *intreat* for us, but he *paid* in such a price, and gave such contentment to Gods Justice in our behalfe, that the Lord doth smell a savour of rest to our soules. *Rom.* 3.25,26. 1 *Tim.* 2.6. 1 *Pet.* 1.19. with 1 *Joh.* 2.2. *Num.* 19.9. with *Heb.* 13.11,12. *Levit.* 16.20,22. *Esa.* 53.5, 8. [Christ doth not barely intreat, but as an *advocate*, he pleads a *satisfaction* made: *Expiation* and *satisfaction* is the taking away of an offence, by doing or suffering something, by some worke or price which the party offended will accept of. As 2 *Sam.* 21.3. 1 *Cor.* 6.20. *Heb.* 9.12. *Philem. v.* 18.

Q. How did Christ make such *satisfaction* for us.

A. By the offering up of his body a sacrifice for sinne, according to the will of God, by which we are consecrated and reconciled to God for ever. [The Father craved no more but *once* offering for our *ransome.*] *Heb.* 10.5, 9, 12. *Eph.* 5.2. with *Gen.* 8.21. *Rom.* 8.34. Christs bloud is the price of soules.

Q. Is that a *true* & *full satisfaction* for sin?

A. Yes: Gods Justice is no looser by pardoning sin for Christs sake, seeing our sinnes are visited to the *full* upon Christ our surety; there is man for man, soule for soule; the pretious death of his righteous Son, instead of a sinfull creature. 1 *Pet.* 3. 18. 1 *Joh.* 17. 9 *Joh.* 11. 50. *Rom.* 8 32. Gods Justice is better contented in Christs sufferings for a time, then in the creatures for evermore; and for the sinnes of the Elect, then for the sinnes of the damned.]

In Hell there is suffering enough, but no satisfaction; the debt is never paid.

Q. If God be satisfied, then we are discharged from the curse of the Law, and all our debt to Gods Justice

A. We are so: because Christ our surety hath fully *answered* the Law for us; so that nothing remaines to be charged on us. *Gal.* 3. 10, 13. *Rom.* 8. 33, 34.

Q. But how did Christ answer the Law for us?

A. By [a] bearing all that *punishment* which is due to breakers of Gods Law; and by [b] fulfilling all that *obedience* which it requireth of us. [a] *Phil.* 2 8. *Ro.* 5. 19. [b] *Mat.* 5. 17. *Joh.* 8. 29. *Mat.* 3. 15. *Rom.* 8. 3. We that are sinners stand bound to God in a *double* debt. 1. Of satisfaction for sins past. 2. Of obedience for time coming.

coming: This the Law requireth of us, and thus much Chriſt hath performed for us.

Q. What is the ſecond part of Chriſts *Prieſtly* office.

A. To make *interceſſion* for us, *Rom* 8. 34. *Heb.* 7. 25. *Of Chriſts interceſſion.*

Q. What *meane* you by Chriſts interceſſion?

A. Chriſt ſtands between God and us; he *preſents* us and our prayers to God, & *pleads* his merits for our acceptance. [Chriſt *appears in the preſence* of God for us, as the high Prieſts did with the names the twelve Tribes, in the Holy of Holies.] *Heb.* 9. 24. 1 *Joh.* 2. 1. *Rev.* 8. 2, 3. *Exod.* 28. 28, 29, 38.

Q. What then be the *parts* of Chriſts *interceſſion*?

A. They be two. 1. To preſent and *tender* to his Father his owne bloud, which he ſhed for our ſins: And 2ly, To make requeſts for us. Thus did the high Prieſt, (who was a Type of Chriſt) enter into the Holy of Holies [which was a figure of Heaven] with the *blond* of a Bullock, & a Goat, [which did ſignifie Chriſts bloud] and with *Inceſe*: [which did ſignifie his prayers for the people.] Thus did

the High Priest when he went into the Holy of Holies, to make atonement and reconciliation for the people. *Lev.* 16.5, 12,13,14,15,16,19. And *thus* doth Christ our High Priest for us now in Heaven, *Rev.*8.2,3. *Heb.*9.12, 23,24. Christ carried his own bloud into Heaven.

Q. What is the effect and fruit of this part of Christs Priestly office?

1 Per. 2.5. Heb.7.25. Heb.9.14. A. By this applying and pleading of his sacrifice for us, both our persons, and our services are accepted with God. *Exod.*28.38.

Q. What followes of all this?

A. Therefore we must go to God only by Christ, and not by any Creature, Saint, or Angell: 'Tis Christs office, not *theirs*, to appeare in our behalfe before God. *Heb* 4.14,16. with *Heb.*5.4,5.

Q. How doth it appeare that he is a Priest to you?

A. Because he gives me peace of conscience in his bloud, and hath made me a Priest, to offer up spirituall sacrifices to God by him. *Rev.* 1.6. 1 *Pet* 2.5. *Rom.* 12.1.

CAP.

CAP. XII.

Of Christs { *Kingly, or Ruling office.* / *Propheticall, & Teaching office.*

ALL the Benefits obtained by Christs *Prieſtly Office*, are conveyed unto us by his Kingly and Propheticall office.

Q. Is Christ the King of the Church? 2. *Of Christs Kingly office.*

A. Yes: Christ is the only King over the Church: It is ſuch an Honour, that God thinkes it fit for none but his Son. *Heb.* 1.8,9. *Col.* 1.15, 18. Christ is the firſt borne of every Creature; He is the Head and Husband of the Church, and therefore he alone is fit, he alone is able to gather a Church, to rule his Church, and to deliver it from thoſe mighty Principalities and Powers which fight againſt our ſoules. *Mat.* 2.2. *Rev.* 19.16. 1 *Tim.* 6.15. *Rev.* 15.3.

Q. What *kind* of Kingdome, or dominion hath Christ over the Church?

A. It is not of this world, nor like the Kingdomes of earth: But it is a *ſpirituall* Kingdome, ordering the buſineſſe of the ſoule, and the affaires of Heaven. *Col.* 1.

13. *Rev:* 1.18. & 3.7. All things belonging to it are ſpirituall; the *means* of gathering and governing it, are ſpirituall; the *weapons* of our warfare, are ſpirituall; the *bleſſings* and priviledges are ſpirituall; the *enemies* of it are ſpirituall, &c.

Q. What be the *parts* of this ſpirituall Kingly office of Chriſt?

1. *A.* They be foure. 1 To deliver us out of the hands of our ſpirituall enemies; to turne us from darkneſſe to light, & from the power of Satan unto God, and ſo to tranſlate us into the Kingdome of Jeſus Chriſt, *Act:* 26,18. *Col.* 1.13. *Luk.* 1.74.

Q. What be thoſe ſpirituall enemies out of whoſe hands Chriſt doth deliver us?

A. Foure. 1 [a] Sinne. 2 [b] Satan. 3 [c] The curſe of the Law. And Laſtly, [d] Death: All theſe be enemies to our ſalvation, and over them all Chriſt doth give us the victory: [a] 1 *Pet:* 4. 2. 1 *Joh:* 3. 8. *Mat:* 12.20. *Rom* 6.7. [b] *Rom.* 16.20. 1 *Joh:* 4.4. [c] *Rom:* 7. 1. 4. & 8.33. [d] 1 *Cor.* 15.55, 57.

Q. What is the ſecond *part* of Chriſts Kingly office?

2. *A.* To give us Laws and Rules to order and governe us (being thus gathered) in

in the wayes of truth and righteousnesse. *Esay* 9.6,7. *Gal*:6.16. *Mat*:28.20.

Q. Then they wrong Christ in his Kingly office, that challenge a power over the conscience, to *bind* it with sin, or duty?

A. They doe so; because it is Christs prerogative to give Lawes to the conscience, *Esay* 33.22. *Mat*.23.8,10. *Iam*.4.12. Men may order the *outward* man by their Lawes, but the conscience is Christs *peculiar*, they may not meddle with that, to bind where Christ hath set free; And where Christ hath bound, no man can set us free, 1 *Cor*.7.24. 2 *Cor*.11.20 *Gal*.5.1. Col. 2.11. 21,12.

Q. What is the third *part* of Christs Kingly office?

A. To subdue our lusts; to rule in our hearts by his Word and Spirit, and to keep us in obedience to his Lawes, *Psal*. 110.2,3. & 45.5. 2 *Cor*: 10.4.5. *Luk*: 19. 14,27. *Ezek*: 34.23,24. 3.

Q. What is the fourth *part* of Christs Kingly office?

A. To defend and preserve us amidst all tentations, unto his Kingdome of glory. Christ doth take order with the Enemies of his Church & Kingdome: he discovers and confounds their plots and devices: 4.

vices; He restraines their rage, and set bounds to their malice, & at last he casteth them into the lake that burneth with fire and brimstone. *Rev.*2.10. *Luk.*18.7, 8. *Esa.*43.2. *Amos* 9. 9. *Ezra* 6.8,11,22. *Esth.*3.8,13. with *Esth.*6.1,6. with *Esth.*8.5,8,11. with *Esth.*9.1,22. *Rev.*19.20.

Q. By what *means* doth Christ gather him a Kingdome, and carry on the Government thereof?

A. [a] Not by the arm of flesh, [b] but by spirituall weapons, *viz.* His Word, Sacraments, and the exercise of the keyes (which we call discipline) [a] 2 *Cor.* 10.4. *Esa.*11.4. *Eph.*6.11,12. [b] *Joh.* 20.23. *Mat.*18.17,18.

Q. Then it is not *lawfull* for Christians by force of Armes, to erect Christs Kingdome? much lesse is it lawfull for Christian people to rise up against civill Magistrates, for the Cause and Kingdome of Jesus Christ?

A. It is utterly unlawfull, [a] because Christs Kingdome is not of this world, therefore his servants may not fight: Christs Spirituall Kingdome does not overthrow *Cesars* temporall power, and therefore Christ hath commanded all humble subjection to all civill Powers.

[a] *Joh.*

[a] *Joh.* 18. 36. *Mat.* 26. 52. [b] *Mat.* 22. 21. *Rom.* 13. 1, 2, 4, 7. *Tit.* 3. 1. *Act.* 25. 5. 1 *Pet.* 2. 13, 15, 16. It is a *singular* wickednesse, to make Christs Name and Gospell a pretence to *shake off* Temporall authority, or to make it a *Condition* of our yeilding civill obedience unto them.

Q. How shall I *know* that Christ is a *King* to me?

A. By two things. 1. By the obedience I yeild to his Lawes. *Joh.* 15. 14.

Q. How secondly?

A. By the victory he gives me over my sinnes: if *sinne* reigne in us, Christ is not King. [Christ sets up his Word in our hearts; he makes us a willing and obedient people; the lusts, and principles, and maximes of the World rule not in us.] *Psal.* 110. 3. 1 *Pet.* 2. 9. *Col.* 1. 13.

Of Christs Prophetical office.

Q. Christ is the *great Prophet* of the Church, to teach, instruct, exhort, and comfort his people. *Joh.* 1. 9. *John* 6. 45. What be the *parts* of Christs Propheticall Office?

A. Two: 1. To reveale his Father, and make known his will to us. *Joh.* 1. 18. *Luk.* 1, 78, 79. *Eph.* 3. 9. *Deut.* 18. 15. with *Joh.* 10. 3, 9, 11. 1 *Cor.* 1. 21.

Q. What is the second part of Christs teaching

teaching office?

A. Effectually to perſwade the heart to receive the Doctrine taught; [to open their eies, unſtop their eares, and cauſe their heart to attend.] *Eſa.* 35. 4, 5. *Joh.* 6.45. *Act.* 16.14. *Rev.* 3. 18. Christ does not onely hold forth the light, but he gives us *eies* to ſee it.

Q. Be there not other Prophets and Teachers of the Church.

A. Yes; Christ uſeth the Miniſtry of men, but all the *efficacy and power* of their teaching is from God. 1 *Cor.* 3.7. *Mat.* 11.25.26,27. *Mat.* 13.13. 2 *Cor.* 3.3. *Gal.* 2.8. 2 *Cor.* 4.6,7.

Q. How ſhall I know that I am *taught* of God?

A. When the Word which we heare is followed by us, and obeyed: [elſe thou haſt heard a *meer* man; man may *teach* you to know the *definitions* of faith, of ſin, of repentance, &c. but Christ alone teacheth you to *believe and repent*; Christ giveth the diſcerning, the taſte to judge between things that differ.] 2 *Cor.* 10.5. *Joh.* 10. 4, 5, 27.

CAP.

CAP. XIII.

Of Man to be reconciled to God in the New Covenant; Man is the third party in the Covenant of Grace.

GOD hath given his Son to be a *Covenant* of the people, (*Esa.*42.6.) Made sure *promises* to him, &c. And Christ thus brought into the world, furnished with grace & power, *is offered* to sinners, with large *promises* to them that receive him. It followes to be considered. *The third party in the New Covenant.*

Q. To whom doe those *promises* of life and salvation belong? Who may take comfort in them?

A. Onely they that be in covenant with God. *Eph.*2.12.

Q. When is the soule in *covenant* with God?

A. When the heart consents to take Christ as he is offered to us in all his Offices; resigning up, & engaging our selves to be wholly his: [God takes *us* for his people, *we* take him to be *our God.*] *Deut.* 26.17,18. *Jer.*30.21,22. *Gen.*15.1,6. *Zach.* 13.9. *Joh.*1.12. The soule does not mislike the person, nor the Portion, nor the tearmes

tearmes on which Christ is offered to us. The believer takes Christ for his Saviour, for his Teacher, for his Lord and Ruler.

Q. What manner of *persons* are in covenant with God?

A. Such as *believe* the Gospell, *repent* of their sinnes, and *walke uprightly* before God. *Gen.* 17. 1. *Mar.* 1. 15. *Acts* 20. 21. These *three* things are required of all that be in Covenant with God.

1. *Of Faith.* Q. What is the *nature*, and *proper act* of faith?

A. It is a grace, whereby we doe *acknowledge* and *accept* of Christ for our Lord & Saviour, and *rest* on him alone for salvation. [Or it is a grace, whereby the soule doth rest and rely on the promise of life and salvation made in Christ Jesus.] *Eph.* 1. 12, 13. *Rom.* 10. 14. *Rom.* 15. 12. *Tit.* 1, 1, 2 *Psal.* 2. 12. *Psal.* 18. 2:] Trust hath for its *object*, the promises of God; and it is not *every promise* that is the object of faith, as it justifieth, but the promise of life only: *Christ* is the proper *object* of faith *as it justifieth*, & *trusting* is the proper *act* of faith. To seek, and thirst after Christ, and rest on him, that is Faith.] *Heb.* 10 38.

Q. Many say they trust on Christ, and yet

yet deceive themſelves: Shew ſome *ſignes* of true faith.

A. There be *three* ſignes of true faith. 1. It makes me to ſtrive againſt unbeliefe. 1. and all other luſts; purging the heart, and working out the filthineſſe of it, as a ſpring doth the mire and dirt that is caſt into it: [or as the ſtomack expels poyſon] *faith* and *luſts* cannot lodge and dwell together. *Mar.* 9. 24. *He.* 10. 38. *Acts.* 15. 9.

Q. What is a ſecond ſigne of true faith? 2. What gratious affections doe ſhew true faith?

A. True faith makes us to prize Jeſus Chriſt above all things; the ſoule will ſell all gladly, and part with any content for Chriſts ſake. *Mat.* 13. 44. *Pſal.* 45. 10. *Heb.* 11. 24, 25. *Gen.* 22. 12. *Heb.* 11. 8.

Q. How, thirdly, may true faith be 3. knowne?

A. Becauſe it is not a dead faith, but it *worketh by love*, that is, whatſoever ſin we reſiſt, and whatſoever good thing we doe, we doe all out of a love to the Lord Jeſus: [We ſo love God, that we hate evill for Gods ſake.] *Gal.* 5. 6. *Ioh.* 21. 16. *Iam* 2. 17, 18.

Q. What, ſecondly, muſt they doe that 2. *Of Re-*
be, or would be in covenant with God? *pentance.*

A.

A. They must *repent* of their sins, and change their lives, *Mat*:3.7,8. *Act*.2.38.

Q. Why must they also repent that be, or would be in Covenant with God?

A. Because it is necessary that they that be in Covenant with *God*, must breake their league with every sin: *friendship* with God cannot stand with friendship with any sin, 2 *Cor*.6.17,18. *Jam*.4.4. 1 *Joh*.3.15.

Q. What is Repentance?

A. It is a grace of *Gods* Spirit, whereby we are *grieved* for offending of *God*, [b] and doe *turne* from sinne, [c] out of an inward and spirituall dislike and hatred of its filthinesse; [a] *Mat*. 26.75. 2 *Cor*.7.10. [b] *Esay* 1.16, 17. 2 *Pet*.2.22. 1 *Cor*.5.7. *Act*:3.19. *Ezek*:36.26,27,31. [c] *Esay* 33.22.

Q. What be the parts of repentance?

A. Two: *mortification*, whereby we die to sinne: and *vivification*, whereby we are quickned to a life of grace, *Gal*.5.24. 1 *Pet*.4.1,2,3. *Rom*.6.6,7. & 8.2,10,13. *Eph*.4.22.24. *Luk*:3.11.

Q. Then *prophane* persons, that be at sometimes grieved & ashamed for some sins, are not esteemed to repent, unlesse they be *renued* to a life of grace?

A.

A. It is true; Becauſe their *ſorrow* for ſin is greater then their *conſcience* of ſin, and therefore it is but a fleſhly ſorrow. 1 *King.* 21.19,20,27. *Mat.* 27.3,4,5. *Re.* 16.10,11. *Hoſ.* 7.14. *Eſ.* 58.5,6. *Jer.* 8.5. *Ez.* 36.15,31. the ſtone ſweats, but is not ſoft: So, &c.

Q. How then may I know my repentance to be true?

A. By three ſignes. 1. By the conſcience I make of ſinne for time to come, [True repentance begets tenderneſſe of conſcience.] 1 *Sam.* 24.5. *Job.* 34.31,32. *Hoſ.* 14.2. 1.

Q. How Secondly?

A. It workes in my heart a ſecret antipathy and heart-riſing againſt all ſin, in whomſoever it is: though their ſins doe not indanger my own ſalvation. [Nature doth abhor thoſe things that be contrary to it; as a Toad or Serpent: ſo doth our new and ſpirituall nature loath all ſin.] *Pſal.* 119.136. *Act.* 17.16. 2 *Pet.* 2.8. 2.

Q. How, Laſtly, is true repentance knowne?

A. By the fruits of godly ſorrow, reckoned up by Saint *Paul.* 2 *Cor.* 7.11. 3.

Q. What ſay you of confeſſion to a Prieſt, and ſatisfaction: Are not they parts of repentance?

A. No; we need not confeſſe all our ſinnes to men, and we cannot ſatisfie God by bearing penance: [Our ſinnes are not a jot better done away by performing all the penances in the world.]

CAP. XIV.

Of mans uprightneſſe before God.

Q. WHat, *thirdly*, is required of them that be in Covenant with God?

3. *Of new obedience.*

A. God requires that all ſuch as be in covenant with him, ſhould *walke* before him, and be upright or perfect. *Gen.* 17.1.

Q. What is uprightneſſe or ſincerity?

A. Uprightneſſe is, when we ſtrive to walk in [a] all the Commandments and Ordinances of the Lord, blameleſſe; [b] ſo that our hearts ſhall not reproach us of any *unfaithfulneſſe*, from the leaſt to the greateſt of his lawes, [a] *Luk.* 1.6. *Mat.* 23. 23. *Luk.* 16. 10. *Jam.* 2.10. [c] *Pſal.* 66.18. *Iob* 27.6. *Pſal.* 50.16, 17. 2 *Cron.* 30.19, 20.

Q. None can be *perfect* without ſin in this life: Whom doth the Goſpell account *perfect* before the Lord?

A.

A. Them that without guile and partiality doe apply themſelves to the whole will of God; that is, Hate all ſinne, and have reſpect to all Gods commandements. *Pſal.* 119. 6. & 32.2. *Job.* 1. 1. *Gen:* 6.9. *Num.* 14.24. 1 *Chron.* 12. 33. *Iam.* 4.8.

Q. What be the properties of this uprightneſſe of heart?

A. They be foure. It is expreſſed and known by, 1. *Truth* [a] in the inward parts. 2. By *ſoundneſſe* [b] of heart without guile and doubling. 3. By the [c] *whole heart*, without dividing. 4. And by [d] *ſincerity*, without *mixture*, doing all things as in the ſight of God. [a] *Pſal.* 51. 6. *Joh.* 4.23. *Heb.* 10. 22. [b] *Pſal.* 119. 80. *Pſal.* 32. 2. *Rev.* 3.2. 1 *Tim:* 1. 5. *Pſal.* 12. 2. [c] 1 *Sam.* 12.24. 2 *King:* 23.3. *Pſal.* 119. 2. *Hoſ.* 10. 2. *Pſal.* 15. 2. [d] 1 *Corinth.* 5. 8. 2 *Cor:* 1. 12. *Mat.* 5. 8. 2 *Cor.* 2. 17. The upright and ſincere Chriſtian is, 1. Really and in *Truth* ſuch as he ſeems to be. 2. He is *thorough* for God in all places, in all companies, in all buſineſſes. 3 His heart is not divided betweene God and Idols, between God and Men, betweene God, and credit, or profit, and any other creature. 4. He does not *mingle* falſe ends, or falſe motives, with Gods will and

1.
2.
3.
4.

glory: He is not an eye-servant.

Q. What is the benefit and comfort of uprightnesse before God?

A. God is pleased with them, and [a] takes delight in their persons, and in all their services, [b] accepting the will for the deed: [a] 1 *Chron.* 29. 17. *Prov.* 11. 20. *Heb.* 11. 5. 2 *Chron.* 25. 2, 14. [b] *Gen.* 22. 16. 2 *Sam.* 7. 2. 2 *Cor.* 8. 12. 1 *King.* 8. 18.

Q. This Covenant with God when is it broken?

A. It is not broken by *particular failings*, but by *unfaithfulnesse*; that is, when the heart *departeth* from the Lord secretly or openly, choosing and joyning it selfe to any creature, or goeth after any lust. *Ez.* 14. 7. *Heb.* 3. 12. *Deut.* 29. 18. *Hos.* 4. 16, 17. *Ezek.* 33. 31. *Hos.* 2. 2. *Es.* 66. 3. 2 *Chron.* 15. with 2 *Chron.* 16. 7, 10, 12. 2 *Chron.* 19. 3.

Q. When is it kept?

A. When, though we faile in particulars of duty, yet the heart is not divorced from the Lord, but still loveth, prizeth, and cleaveth to him above all things. *Psal.* 119. 57. 2 *Chron.* 25. 17. *Ezr.* 6. 21. *Jer.* 30 31, 32.

Q. Why be these *Graces* required in Gods people? Why must they repent, and walk in new obedience?

A.

A. Becauſe God is an holy God, and therefore his people muſt be *holy*, & *ſevered* from the pollutions of the World. 1 *Pet.* 1. 15, 16. *Act.* 7. 3. *Lev.* 20. 26. *Zach.* 14 20, 21. 2 *Theſ.* 2. 13. [God receives not to *glory*, who are not firſt partakers of *Grace.*] *Heb.* 12. 14. *Mat.* 23. 25.

Q. Might not God as well bring us to Heaven without ſanctification; forgive our ſinnes, and more adoe?

A. No: Becauſe Chriſt is unto us *ſanctification*, as well as *redemption*; that ſo he might deliver us from *all* the evill of ſin; that is, from the *power* of ſin, as well as from the *guilt* of ſin: Grace is no *burthen* to him that hath it; nay it is a greater mercy to bring us to Heaven, through ſanctification and adoption, making us his Sons, then abſolutely to forgive our ſins. [As it is a greater honour to be the Son of a King, then his favourite.] 1 *Cor.* 1. 30. *Gal.* 2. 17, 18.

Q. What followes of all this Doctrine of the New Covenant, as to the wicked?

A. It follows, That no wicked, graceleſſe, impenitent perſon, hath any thing to doe with the Covenant of Mercy and Peace. *Eſa.* 4. 3, 4. *Mat.* 7. 23. 1 *Ioh.* 1. 6. *Rom* 8, 9. *Rev.* 21. 27.

Q. What comfort ariſeth hereof to the godly?

A. They are hereby aſſured, as by a witneſſe within themſelves, that God is their God, and they his children: The heart *pondereth the promiſes*, and ſees himſelfe taken into Chriſt, and his name written in Heaven.] 1 *Joh.* 5. 10. 2 *Pet.* 1. 10, 11. 2 *Cor.* 1, 22. [Theſe graces are not matter of *conjecture*, but of *experience and feeling*, they find that they obey Gods call, heare his voyce, believe, repent, &c, theſe Graces are as the ſeal *ſealed*; the Spirit of God is the ſeal *ſealing*, which makes that holy ſtampe and impreſſion on our hearts.]

Q. But my faith and graces be weak, and I often fall.

A. If they be *ſound, in truth* and ſincerity, it is enough: [Our graces do not ſave us; tis Chriſt that ſaveth, who is made unto us righteouſneſſe, &c. 1 *Cor.* 1. 30. But theſe Graces evidence our Being in Chriſt, 2 *Cor.* 5. 17. and our future Glory, being made meet to be partakers of the inheritance of Saints in light. *Col.* 1. 12.

CAP.

CAP. XV.

Of the Articles of Faith

IN expounding of the Articles of our Faith, I ſhall obſerve this method. 1. What it is that we doe believe. 2. Why and upon what grounds we doe believe it. 3. How a man may know, whether he doe believe it better then the Devils doe, which believe and Tremble.

Q. The Knowledge of God, and what we ought to believe, is taught in the Scripture, and more ſummarily in the Creed: What is the Creed?

A. It is a Forme of ſound and wholeſome words, teaching us what we muſt believe concerning God, and the Church of God. 2 *Tim.* 1. 13.

Q. It is not then a prayer?

A. No; it doth not contain matter of *petition*, but of *profeſſion* of faith; as the geſture of ſtanding up doth alſo ſhew. It belongs to the Honour and Worſhip of God, that we make confeſſion of our Faith. *Rom.* 10. 9.

I believe in God.

Q. How many Gods be there?

A. Onely one *God*, distinct in three persons, *Deu.*6.4. *Esa.*44 6. 1 *Joh.*5.7. *Mat.* 28. 19. Unity in Trinity, and Trinity in Unity is to be worshiped and glorified.

Q. How be the Persons called?

A. God the Father, God the Son, and God the Holy Ghost. 2 *Cor.*13.14.

Q. Which of these three Persons is Jesus Christ?

A. The second and middle Person. *Joh.* 16.28. *Eph.*1.3. *Joh.*14.26. *Joh.*15.26.

Q. What is God?

A. God is an [a] *eternall* Spirit, who [b] hath *his Being* of himselfe, and [c] giveth being to all things else; [and we must worship him in Spirit and in Truth.] [a] *Rev.*16.5. *Ioh.*1.1,2. *Prov* 8.30 *Heb.*9.14. [b] *Exod.*3.14. *Exod.*6.3. [c] *Act.*17.25. *Ioh.* 4.24. God hath a *Being*; he is a God by Nature, whether we thinke it or not. 2. His Being is of Himselfe. 3. And without beginning.

Q. When you say, God is a *Spirit*, What doe you meane?

A. I meane, that he is an immateriall, *immortall*

immortall ſubſtance, without *body*, *parts or paſſions*; not like to man, nor any thing made by art. *Act.* 17. 29. *Luk.* 24. 39. *Eſay.* 31. 3. *Act.* 14. 15.

Q. What be the *properties* of Gods Nature, by which we may conceive of Him?

A. He is the immortall, eternall, inviſible, only wiſe God; the Lord God, Gracious and Mercifull, long-ſuffering, abundant in Goodneſſe and Truth, forgiving Iniquity, Tranſgreſſion and Sin; and that will by no means clear the guilty. [And ſuch an one we ſhall finde him to be.] *1 Tim.* 1. 17. *Exod.* 34. 6, 7.

Q. Is it needfull to know theſe Properties to be in God?

A. Yes: We muſt have an aſſured knowledge that he is Almighty, perfectly good, the Fountaine of all Goodneſſe; elſe we ſhould not believe on him, nor feare him, nor love him; nor depend on him for good things. *Rom.* 10. 10, 14. *Heb.* 11. 6.

Q. What is it to *believe* in God?

A. To believe *God*, is, to believe that God is, and that he is true: But to *believe in God*, is, to reſt and relie on him for ſalvation, and for all things elſe that be good for me. *Iam.* 2. 19. *Eph.* 1. 13. *Eſa.* 26. 4.

Q.

Q. Why doe you say, *I believe in God?*

A. Becauſe a particular and *perſonall* faith is neceſſary unto ſalvation; every one muſt believe with his *own heart*, and confeſſe with his own mouth. *Rom.* 10.9. *Act.* 8 37.

Q. What then doth it import to believe in ſuch a *God?*

A. That God is all this to me, and my ſalvation. *Gen.* 17.7. *Num.* 14.17, 18.

CAP. XVI.

Of Creation and Providence, and Gods Fatherhood and Power.

The Father Almighty.

Q. WHy is the *firſt* Perſon in the Trinity called Father,

A. Becauſe he is the Father of Chriſt, and *of all that* be Chriſts; and alſo becauſe he giveth *beginning* to all things elſe. *Heb.* 1.5. *Eph.* 1.3, 17. *Eph.* 3.14. 2 *Cor.* 6.18. *Iob.* 1.6. *Iob.* 20.17.

Q. Why is he called Almighty?

A. Becauſe he can doe all that he will; nothing can hinder his Power; if he were not Almighty, He could not make the leaſt

leaſt graſſe or worme that is. *Rev.* 1. 8. *Ier.*32.17,27. *Iob.*9.9,12.

Q. Declare more fully what you mean by Gods Almightineſſe.

A. I meane not, that God hath an *idle* power which he doth not exercite: but that all creatures be in his hand, and under his governance; that he ordereth and diſpoſeth all things by his unſearchable Wiſdome and Providence.

Maker of Heaven and Earth.

Q. What doe you underſtand by that?

A. I believe that God made all things, both viſible and inviſible, of nothing, in the ſpace of ſix daies. *Gen.*2.1. *Heb.* 11.3. *Col.*1.16.

Q. The Heavens: What mean you by that?

A. That God made the Heavens, and the Hoaſt of them, and the Inhabitants of Heaven, that is, the Angels. *Col.*1.16. *Iohn* 1.3.

Q. Did God make the evill Angels too, that is, the Devils?

A. Yes: He made them *Angels of light*, but they by their fall made themſelves *Angels of darkneſſe. Iude verſ.*6. 2 *Pet.*2.4.

Mat.

*Mat.*8.29.

Q. God made the Earth, and all things therein: Did he make the hurtfull creatures?

A. God made all good; but their hurtfulneſſe is a part of the curſe that came in by ſin. *Gen.*3.17,18. *Rom.*8.20,22.

Q. Did *God* make all things, and ſo leave them?

A. No: He ſtill [a] upholdeth and preſerveth, governeth & diſpoſeth all things, both [b] great and ſmall, [c] caſuall and certaine, good and evill, by his juſt and wiſe providence. [a] *Ioh.* 5.17. *Act.* 17.28. *Heb.* 1.3. [b] *Iob.* 38.8, 11, 22, 41. [c] *Mat.*10.29,30,31. *Pſal.*19.1,2. *Ioſh.* 10.11,12,13. *Iob.*37.16,17. [The Kingdoms and wils of men, *Dan.*4.25. 1 *King:*12.15. Rain and Drought, Plenty and Dearth, *Am.*4.6,7. Health and ſickneſſe, 1 *Sam.*2.6. Life and Death, *Dan.*5.23. *Pſal.*31.15. All are at his *command*, & doe happen by his *wiſe and juſt diſpoſing.*]

Q. Are the Devils alſo, and the evill wils and minds of men guided by *God*?

A. Yes: He ſets them all their bounds, & overruleth all their wickedneſs as ſhall ſerve moſt for his glory. [Yet *God* himſelfe remaines *Holy*, and *untoucht* of any evill.

evill] *Act.* 4.27,28. *Job* 1.12. & 2.6. *Joh:* 19.11. *Numb.* 22.18,19. 2 *Sam.* 16.11.

Q. What then doe you believe in this Article?

A. I believe that Almighty *God*, who is the Father of Jesus Christ, the Maker and disposer of all things; is *my* Father, and *my God*; He is the *God* on whom I *depend* for salvation, and all things needfull for this life present, *Esay* 54.4,5. *Ps:* 100.3. *Esay* 64.8, 9. & 46. 4. & 44. 24. 26.

Q. How may it appeare that you indeed doe believe all this?

A. By three effects which follow this my beliefe. 1 It makes me submit quietly to *Gods* will, in whatsoever *estate* I am; knowing that he is my Father. 2 *Sam:* 15. 26. 2 *Sam.* 16.10. 2 *King:* 20.19. 1 *Pet:* 4. 19. *Phil.* 4.6,11,12. *Mat.* 6.30,32. 1.

Q. What *second* effect of this Faith?

A. This my faith *banisheth* all base and false feares of men, upon assurance that I am *not left to the power* and *will* of any creature, *Esay* 8.12. & 51.12,13. *Joh.* 19. 10,11. *Mat:* 26.53. 1 *Pet:* 3.14,15. 2.

Q. How lastly?

A. This Faith makes me to *depend* on *God*, in his wayes, for all things I need, with- 3.

without ſtepping out to any falſe and indirect meanes for help, [as to bribery, ſorcery, fraud, flattery, time-ſerving, lying, oppreſſion:] nor to make *fleſh* my arme. *Gen.* 20 11, 16. *Ier.* 17. 5. 2 *Chron* 16. 3, 7, 8, 9, 12. *Mat:* 4. 3, 7. *Dan:* 3. 16, 17. *Eſay* 28. 16.

CAP: XVII.

Of Faith in the Sonne of God.

And in Jeſus Chriſt.

Q. WHat is the ſubſtance of this Article?

A. To acknowledge Jeſus Chriſt, the Son of *Mary*, to be the Son of God, the Saviour of the World, the true Meſſiah that was to come, *Mat.* 16. 16, 17. *Joh.* 9. 35, 38.

Q. Why is Faith in the Sonne of God joyned to the former Article?

A. Becauſe it is neceſſary to ſalvation to know God in Chriſt; &, out of Chriſt no man knows God aright. *Joh.* 17. 3. & 6. 29. & 8. 24. & 14. 1. [Whatſoever God is to his Church, he is it in Chriſt: the Attributes of God are ſweetned un-

to

to us in Christ.

Q. What is Jesus Christ ?

A. The eternall Sonne of God, both God and Man; God before all time, and Man in the fulnesse of time. *Col.*1.15, 16. *Ioh.*8 57,58. *Rom.*1.3,4. *Col.*2.9.

Q. Why is he called Jesus ?

A. Because he saveth his people from their sinnes. *Mat.*1.21. *Heb.*5.9.

Q. Why is he called Christ ?

A. Because he is anointed of the Father. *Act.*10.38 *Ioh.*3.34.

Q. What doe you meane by this *anointing ?*

A. It signifieth that Christ is *sealed, fitted, and furnished* with all Graces, Power, and abilities to save us. *Ioh.*10.36. *Ioh.*6. 27. *Esay.*42.6. *Esay.*61.1. *Col.*1.19.

Q. Unto what *Offices* and *Workes* was Christ set apart, and fitted ?

A. To a threefold office. Firſt, To be a *Prieſt*, by the offering up of himselfe in death, to pacifie his Fathers wrath towards us. *Heb.*9.7,26. *Levit.*4.20. 1.

Q. To what second Office was he anointed ?

A. To be a King of soules; to deliver his people from the power of Sinne and Satan, and to guide them, through all 2.

tempta-

temptations to Heaven. *Luk.* 1.74. *Eph.* 1. 21, 22. 1 *Cor.* 15.25.

Q. To what office else?

3. A. To be a Prophet, effectually to teach his Church. *Joh.* 6.45. *Joh.* 1.18. 2 *Cor.* 3.3. *Luk.* 4.18.

Q. God hath given these Offices to Christ, with intent to bestow the benefit, fruit and profit of them upon his Elect. How doth it *appeare* that Christ is a Christ to thee? or that Christ is thy Christ?

A triall whether we be Christians.

A. Because, in some measure, I am made partaker of Christs *anointing*, that is, of his fulnesse I have received Grace to *know* him, to *conquer* my corruptions; and am willing to *sacrifice* my deerest contentments to his will; & am enabled, in some measure, to serve him acceptably. *Rom.* 12. 1. 1 *Pet.* 2.5. 1 *Joh.* 2.27. *Jer.* 50.20.

His onely Son our Lord.

Q. Is Christ the only Son of God?

A. Christ is the *only* Son of God by *Nature*, that is, of the same substance and essence with the Father: we are the Sons of God by favour and *adoption* [we are *not so born*, but by grace we are made partakers of that dignity to be the Sons of God.]

[*Joh.*

Joh. 10.30. *Gal.*3.26.*Gal.*4.5.

Q. Why is he called our *Lord?*

A. Because, having *bought* us, he hath a *propriety* in us, and *dominion* over us, as a Lord, to rule and command us; and none else hath power over us: [He is made both Lord and Christ, to rule all things of his Fathers Kingdome, both in Heaven and Earth.] 1 *Cor.*6.20. 1 *Cor.* 7. 23. *Luk.* 1.32,33. *Esay* 9.7. *Esay* 26.12,13. 2 *Pet.* 1.9. *Act.*10 36. 1 *Cor.*15. 25, 27.

Q. What do you believe in this Article?

A. I believe that the eternall and *consubstantiall* Sonne of God, who is every way *fitted* and abled to save soules, is *my* Saviour; and that by him, delivering *me* from Sinne and Satan, I am become the Sonne of God. *Mat.*16.16,17.

CAP. XVIII.

Of the Incarnation of the Son of God.

Which was conceived by the Holy Ghost.

THE conception of Christ stands in three thing. 1. The *framing* his Body of the Virgin *Mary*. 2. The *seperating* of

originall sinne from it. 3. The *uniting* of that Nature to the Godhead in the instant of his conception.

Q. Christ is God *equall* with his Father from all Eternity: How came he to be Man?

A. In the fulnesse of time he took flesh of the Virgin *Mary*, and was born of her, as we be of our mothers; a perfect man, as we are: so that there is *true* God, and *perfect* man, in one person. *Joh.* 1.14. *Gal.* 4. 4. *Phil.* 2.6,7. *Heb.* 2.17. *Esay.* 7.14. *Joh.* 3. 13. *Rom.* 9.5.

Q. Why did he take mans nature on him?

A. That he might be put *under* the Law to stand in our room; and in our nature, to satisfie for our sinnes; [at his Incarnation he entred into our *bonds*; as being God, he could neither suffer death, nor be made obedient to the Law.] *Heb.* 2.14. *Heb.* 9.22. *Heb.* 10.5,10.

Q. How was he conceived?

A. Not by the *power of nature*, as we are of two Parents, but by the power of the holy Ghost, which did frame his body of the substance of the Virgin *Mary*, and united it to the Godhead, *Luk.* 1.35. *Joh.* 3. 13. *Eph.* 4.9.

Q. All that be borne of women be sinners: How came Christ to be conceived and borne *without* sin?

A. Because he was conceived by the power of the holy Ghost, who did *separate* originall sinne from his nature. *Luk.* 1.35. *that holy thing. Heb.* 7.26. *Heb.* 4.15.

Q. Why must Christ be without sin?

A. Because else he could not save sinners, *Heb.* 7.27, 28. Else he must, like the High Priest, offer for his *own* sins, as well as for the peoples.

Q. Why was he borne of a Virgin?

A. To answer the Propheſies; that hereby it might appeare, that he was the true Messias spoken of by the Prophets. *Esay* 7.14. *Ier.* 31.22. *Heb.* 7.3.

Q. Why of that Virgin, of the stock of *David* and *Abraham*?

A. Because the promised seed was to come out of the loynes of *Abraham*: [Salvation is of the Jewes.] *Gen.* 12.3. *Gen.* 22.18. *Gal.* 3.16. *Joh.* 4.22.

Q. What do you believe in this Article?

A. That the eternall Son of God, *remaining* God, did take *my nature* on him, and in *that nature* did satisfie for my sins: [In which, being now advanced to Gods

right hand, he doth execute, as *Mediator*, all things belonging to the Kingdome of God.]

Q. How doth the true beliefe of this Article affect our hearts?

A. In that wonderfull Person I *admire* Gods infinite wisdome and love, in contriving and working mans salvation: [As he is in himselfe a wonderfull Person, so he is to me: I look to the man that is Gods *fellow*, and dwels in the everlasting burning.] *Eph.* 3. 8, 9, 10. *Zach.* 13. 7.

CAP. XIX

Of Christs sufferings, & the vertue of them.

Suffered under Pontius Pilate.

Q. DID Christ suffer for himselfe?

A. No; He was no *debtor* to the Law; and therefore what he suffered was for *us*, and in our stead, as our surety. *Esa.* 53. 4 5, 6. *Heb* 9. 9. 1 *Pet.* 3. 18. 2 *Cor.* 5. 21. *Heb*, 7. 22. *Mat.* 3. 14, 15. *Dan.* 9. 26. *Rom.* 4. 25.

Q. What did Christ suffer in our stead?

A. The *whole* punishment due to our sinnes, the whole wrath of God in his soule

soule and body, which we should have suffered, *Esay* 53.4,10. *Mat:* 26.38,39. *Rev.*19.15. 1 *Pet:*2,24. *Psal:*22.14. *Rom.* 8.32.

Q. When did he suffer all these things?

A. Especially in the *garden*, where he swet clots of blood, before any hand was laid on him; and *on the Crosse*, by the space of six houres, *Luk:*22.43,44. *Mat:*27.46. *Psal:*22.1,6. *Mar:*14.33,34. *Phil.*2.8 [So heavy was the wrath of God, that an Angell came to comfort him, yea he roared as a man forsaken, &c.]

Q. What is the *vertue* and *efficacy* of his sufferings?

A. By his stripes we are healed, *Es:*53 5. *Heb:*9.14,26,28. *Col:*2.14. *Heb:*10.2,10, 12, 14. [In him *we all died*, and were *condemned*, and his death tooke away our condemnation, 2 *Cor:*5.14.] *Rom:*8.3.

Q. For *whom* did Christ suffer all this?

A. For his *Body*, the Church: [Christs blood is of *value* to save all men; but it was not *intended* for them that perish: Christ stood not in their stead, for then they should not dye themselves.] *Eph:* 5. 25. *Joh:* 10. 15.

Q. How know you that you have a

part in Christ's sufferings?

A. Because the life and power of sin is killed in me, and I now live to him that died for me. [Sinne is of all things most odious to me.] 2 *Cor.*5.15. *Rom.*6. 3,6. 1 *Joh* 5.6 The *merit* of Christs death reacheth unto God, to satisfie and pacifie him; and the *vertue* or *efficacie* of it reacheth to our soules, to mortifie and kill sin in them, 1 *Pet:*4. 1,2.

Q. Who was *Pontius Pilate?*

A. The Roman Judge that condemned him, because he said that he was the Son of God, the King of *Israel*, *Joh:*19 7,8,12, 15, 19, 21. *Mat:* 20.19. [a signe that the *Messiah* was come, because the *government* was taken from them, and now in the hands of a stranger, *Gen.* 49. 10. *Joh:* 18. 31.] *Rev.*11.8. *where Christ was slaine.*

Q. Why was he thus *legally* condemned, and not killed privily.

A. Because *that* death alone is satisfactory to the Law, which publike authority doth inflict on Malefactours; [for though Christ were no Malefactor, no guile was found in his lips; he was innocent by the Judges owne mouth, yet he was *numbred* amongst the transgressors.] *Esay* 53.12. *Mat.*20.18,19.

Q.

Q. What kind of death died he?

A. He was *crucified*; which was a painfull, shamefull, and accursed death, *Ioh.* 19.18,31. *Phil.*2.8. *Deut.*21.23.

Q. Why *that kinde* of death?

A. Because he was to remove the *curse from us*, therefore he was to be made a *curse* for us. *Gal.*3.13.

Q. *Dead*: Why died he?

A. Because death is the wages of sin; and sin is not remitted without *shedding of blound*, *Rom.*6.23. *Heb.*9.22. 1 *Cor.*15. 56,57. *Heb.*2.9,14.

Q. *Buried*: Why so?

A. That he might sweeten the grave to us, and be God both of the dead and of the living, *Mat.*12.40. *Rom.*14.9. 1 *Cor.* 15.55.

Q. *Descended* into Hell: When Christ gave up the Ghost, his *Body* was put into the *Grave*, and his *Soule* went into *Paradise*, being commended into the hands of God, as the soule of *Steven*, and other the faithfull are; & as the soule of the converted theef was. What then is meant here by Christs descending into Hell?

A. His Soule went not into the place of the damned; but thereby is meant, his abiding prisoner under the *dominion* of

Bp. Ushers answer to the Irish Jesuits challenge. c. 8.

Death the space of three daies. [As *Jonas* was three daies in the Whales belly, and saw no corruption. But *David* doth, &c.] Compare *Psal.* 16. 10. with *Act.* 2. 27, 31. *Act.* 13. 34, 35. *Rom.* 6. 9. *Mat.* 12. 40.

Q. What is the substance of that you believe in this Article?

A. I believe that Christ suffered the *whole* punishment belonging unto sinners, both in his *Soule and Body*, when he offered up himselfe a curse and a sacrifice for sin; and that by his sufferings Gods wrath is pacified towards *me*, [& all the spirituall enemies of my salvation are thereby vanquished.]

CAP. XX.

Of Christs exaltation & sitting at the right hand of God the Father.

The third day he rose again from the dead.

Q. DID Christ still remain in the the grave?

A. No. the third day he rose againe: *Luke* 24. 3, 6. *Act.* 2. 24. *Act.* 1. 3. 1 *Cor.* 15. 4, 8.

Q. Why was it needfull that Christ should rise againe?

A. 1. Because else we were still in our sinnes;

sinnes; else it doth not appear that our sinnes be satisfied for. 1 *Cor.* 15. 17. 1 *Pet.* 1. 3, 21. [Christ was not onely to *suffer* Death and the Law, but to *conquer* them; which he had not done, if he had been still *holden* of death; and we must have looked out for another Saviour that could conquer it. The *debtor* comes not out of prison, till he hath paid the utmost farthing, &c. If any one sin had beene unsatisfied, Christ had no risen from the dead.]

Q. Why else must Christ rise againe?

A. That he might *apply* effectually unto us the merit of his death, 1 *Cor.* 15. 16, 54, 55. *Rom.* 4. 25. *Rev.* 1. 18.

He ascended into Heaven.

Q. What became of Christ after he was risen?

A. After he had spent forty daies in teaching his Apostles the things belonging to the Kingdome of God, he *went up into Heaven* in that same body which had been crucified and buried. *Act.* 1. 3, 9, 10, 11. *Eph.* 4. 10. *Luk.* 24. 51. *Eph.* 1. 20, 22.

Q. What good is that to us?

A. 1. It assureth us, that he hath finished the worke of our redemption (which his

his Father gave him to doe) in an acceptable manner, *Iohn* 16. 10. *Iohn* 17. 4, 5. *Heb.* 9. 12, 25. *Heb.* 10. 12. If Christ had not fulfilled the Law, and satisfied for all our debt; if he had not in all things well pleased his Father, he had never got into Heaven: But now God *welcomes* him to Heaven, and bids him, *Sit thou* at my right hand, untill I make thine enimies thy Foot-stoole. *Heb.* 1. 3, 9, 13.

Q. What else doth it assure us of?

A. 2. It assureth me, that seeing Christ is entred into Heaven *in our name*, & hath taken *possession* for us of the purchased inheritance, that therefore he will bring us thither in his appointed time, *Ioh.* 12. 26. *Ioh.* 17. 24. *Heb.* 6. 20.

Sitteth at the right hand of God.

Q. Where is Jesus Christ *now*?

A. In Heaven at Gods right hand, in great glory and power. *Act.* 7. 56. *1 Pet.* 3. 22.

Q. God hath no right hand, nor left hand: What then is the meaning of it?

A. It signifieth that *Honour* and *Power* which Christ received of his Father when he had finished the worke of our redemption,

ption, *Heb*:1.13. *Mat.* 22. 44. *Eph*:1. 20, 22. 1 *Cor*:15.24,25.

Q. What does Chriſt do *there*?

A. He makes *interceſſion* for us, that is, he preſents our prayers, and pleads his merits for our acceptance, *Heb*:7.25. & 9. 24. *Ro*:8.34. [He entereth our *appearance*, and cauſeth that no wrath *iſſue* out againſt us, though our ſins cry for vengeance.] God never ſaid to Saint or Angel, Sit thou at my right hand, *Heb*:1.13.]

Q. Doe we not want him more to be with us here on earth?

A. No; He doth us more good in Heaven, appearing for us in the preſence of God upon all occaſions, [and yet he is here with us in his *Majeſty*, *Headſhip*, & *Grace*, though not in his *Body*,] *Joh*:16.7. *Joh*:14.28. Our buſineſſe lieth in Heaven with God; and it is *beſt* that Chriſt be there, *Heb*:4.14.

Q. How doth this affect the Heart of the believer?

A. It comforts me, in aſſurance that it ſhall not goe ill with the Church, or any Member thereof, as long as Chriſt is at Gods right hand [Pull Chriſt from *G*ods right hand, and then you may overthrow the Church and children of *G*od]

Pſal:

Psal: 110. 1, 2. *Ro*: 8. 34. *Ioh*: 10. 28. 1 *Pet*: 1. 21. *Heb*: 2. 8, 9. There in a course taken to put all things fully under him.

CAP: XXI.

Of the last judgement.

From thence he shall come to judge.

Q. SHall this World ever have an end?

A. Yes; and then Christ shall come in great glory to *judge* the World. 2 *Pet*: 3. 10, 11. 2 *Tim*: 4. 1. *Mat*: 16. 27. *Mat*. 26. 64.

Q. Who shall be Judge?

A. The same Christ that was pierced. *Act*. 17. 31. *Ioh*: 5. 22, 27. *Zach*: 12. 10.

Q. Whom shall he judge?

A. The quick and the dead, that is, all men that ever *were*, or shall be.

Q. Who be meant by the *quick*?

A. They that be found *alive* at the last day, 1 *Cor*. 15. 51. 1 *Thes*: 4. 15.

Q. Who by the dead?

A. All that have *departed* this life from the beginning of the World, they shall come againe with their owne bodies,

Reu:

*Rev:*20.12. *Joh.*5.28,29.

Q. *Whereof* shall they be judged?

A. All men shall give account of themselves, as their workes and waies have been. 2 *Cor.*5.10. *Rom.*2.5,6,12,16. 1. *Cor.* 4.5. *Eccles:*12.14.

Q. What *sentence* shall be passed on the Godly?

A. A sentence of pardon and *absolution* for Christs sake. *Mat.* 25. 32,34. *Eph.*5. 23,27.

Q. What on the *wicked*?

A. A sentence of *condemnation*, for their own sakes. [And *then* shall be made an everlasting *separation* between men & men, betweene godly and wicked, betweene chaffe and wheat; the one to everlasting joy, the other to everlasting punishment with the Divell and his Angels for evermore.] *Mat* 25.41. *Mat.*24 40. *Mat:*13. 30,38,41, 49. Here we live together, and work together, and eate together, and Pray and Heare together: but then the separation shall be made, the Godly shall be taken, and the Wicked left, and cast in to the furnace of fire.

Q. What followes of the true beliefe of this Article?

A. It makes me carefull so to order the matter

matter, that I may be found of Him in *peace*; not willingly going on in any *course* in which I would be loath to be *found* at the last day: [I would not at that day stand and appear among Non-residents, Usurers, Swearers, &c. and therefore I hate those courses now.] 2 *Pet.* 3. 11, 14. 1 *Pet.* 1. 17. 2 *Cor.* 5. 9, 11, 12. *Mat.* 24 46, so doing.

I believe in the Holy Ghost.

Q. Who is the Holy Ghost?

A. The *third* Person of the blessed Trinity, equall, and of the same substance with the Father and the Sonne, proceeding from the Father and the Son, 1 *Ioh.* 5. 7. *Mat.* 28. 19. *Iohn.* 15. 26. *Ioh.* 14. 26. *Ioh.* 16. 15. *Gal.* 4. 6. *Esa.* 48. 16. with *Rom.* 8. 9.

Q. What is the *office* and worke of the Holy Ghost in mans salvation?

A. It is to make us *holy*, to sanctifie, wash, and renew our hearts and lives; filling us with all spirituall graces, and *thereby sealing* up the *love* of God unto our hearts, *Matth.* 3. 11. *Ioh.* 3. 5. 1 *Cor.* 6. 11. *Tit.* 3. 5. *Rom.* 8. 16. 2 *Cor.* 1. 22. The work of the holy Ghost is to be a Sanctifier & a Comforter.

Q. What

Q. What doe you believe in this Article?

A. I believe, that as Christ *redeemed* the Church, so the Holy Ghost *sanctifieth* it; and that through *sanctification* of the Spirit, I shall receive the inheritance purchased by Christ; [or, I depend upon him for sanctification and salvation]our *salvation* being among those workes of *God* which are *externall*, that is, terminated in the creature; it is the work of the *whole* Trinity, *Eph.* 1. 5. *Act.* 20. 28. *Rev.* 1. 4, 5. only as there is an *order* in their *subsistence*, so there is in their *operations*,] 2 *Thes.* 2. 13. *Tit.* 3. 5.

Q. How may it appeare that you believe in the Holy Ghost?

A. 1. Because my hope and confidence for mercy, is not *seperated* from, nor *greater* then is my care to be sanctified: or because I desire *sanctification* of the Spirit, as well as *justification* by Christ. *Rom.* 8. 1. 13. *Psal.* 51. 9, 10. *Triall of this faith.*

Q. How else may this be known?

A. Because I will not grieve the holy Spirit of *God*, but doe endeavour to follow and be *led* by the motions, counsels, and directions of the Spirit, and not of the flesh, *Rom.* 8. 14. *Eph.* 4. 30 [I beg the Spirit

Spirit to do all my workes in me, a spirit of *revelation* and *renovation*; a spirit of *consolation* and *confirmation*, &c.

CAP. XXII.

Of the Church of God.

I believe the holy Catholicke Church.

Q. THE gathering of the Church is a fruit of Christs *death* and *exaltation*: Tell me what is meant by the Church of God?

A. The company of Gods *Elect*, *called* and separated from the rest of mankind, and *united* unto Christ their head by *faith* 1 *Cor.* 1. 2. *Gal.* 1. 15. 1 *Pet.* 2. 9. *Heb.* 12. 23. *Eph.* 5. 23, 25, 26. The rest are the *Church* by calling and profession only.

Q. From what are they called? And unto what are they called?

A. From *sinne*, and the *power* of darkenesse, *unto Faith* & true *Repentance*; from love of the world, to the love of God; from careleſſeneſſe, to conſcience of pleasing God. *Col.* 1. 13. 1 *Theſ.* 1. 9. 1 *Theſ.* 4. 7. 1 *Pet.* 1. 14, 15. *Act.* 26. 18.

Q. By what meanes are they called?

A. Outwardly by the Word preached, which *inwardly* is made effectuall by the Holy

Holy Ghoſt to their *converſion*. 1 *Theſ*. 1. 5. *Act*. 16. 14. 1 *Cor*. 3. 6, 7, 9. 2 *Cor*. 3. 3. [There is an *outward* calling, and an outward joyning to the Church. *Mat*. 20. 16. 1 *Joh*. 2. 19. *Rom*. 9. 4, 5. But this ſaveth none without the *inward* calling, & ſpirituall ingrafture into Chriſt. *Joh*. 15. 2. 19. *Gal*. 1. 15. 1 *Pet*. 2. 5. *Eph*. 2. 19, 20, 21. *Col*. 2. 19.

Q. Theſe *called ones*, How be they diſtinguiſhed?

A. Part of them be in Heaven, having [a] *finiſhed* their bleſſed courſe, and are called the Church *triumphant*: And *part* is yet on Earth, [b] *combating* and ſtriving with corruptions, fears and temptations from within, and from Satan, and are therefore called the Church *Militant*. [a] *Rev*. 7. 13, 16, 17. *Rev*: 14 13. *Heb*. 12. 23. 2 *Tim*. 4. 7, 8. [b] *Eph*. 6. 13.

The Church Militant & Triumphant, what it is.

Q. Why is the Church called *holy*?

A. Becauſe it is *made* holy by the Word and Spirit; ſo that no ungodly perſon is *of* the Church, though he be *in* the Church *Rom*. 2. 29. *Rom*. 9. 6. 1 *Joh*. 2. 19.

Q. Why is it called *Catholick*?

A. Becauſe this *company* is gathered, not out of one place or people, but out of all Nations, Languages and Peoples, and in

all ages of the world. *Rev.*7.9. *Rev.* 5. 9.

Q. What be the *signes* by which the societies of men, professing the faith of Christ, may be *known* to be the *true* Churches of Christ?

A. The true Church of God on earth is known by two markes; 1. By the purity of *Doctrine* and Faith which they hold and teach. 2. And by the purity of *Worship* preserved amongst them from pollutions of Idolatry, and Superstition: [Pure faith, and pure worship, shew a true Church.] *Jude vers.*3. *Acts* 24.14. *Hos.*2.2,4,5. [Papists call themselves *Catholicks* but *falsely* being both *Heriticall* in Doctrine, & *Idolatrous* in Worship: a *Catholicke* is a *right believer*: All true believers in the world make but *one* Catholick Church; as there is but *one* Christ, one Faith, one Baptisme, one Heaven, and one way to life eternall. *Eph.*4.5,6. *Heb.*11.40. Those people that maintaine Heresy, or Idolatry, are not the true Churches of Christ. *Col.*2.16,19. 2 *Cor.*6.15 *Rev.* 18.4.

Q. Doe you believe *in* the Church?

A. No; there is no trust nor hope in man for matters of salvation, *Ps.*49.7,8. *Mic.*6.7.

Q. What then doe you believe?

A.

A. I believe that God *ever* had, and *ever* will have, to the end of the world, a company of *faithfull* people to serve him; and that *I am one* of the number.

Q. How doe you know that you are *one* of the Church?

A. Becauſe *I* am *not of the world*, but have ſeperated my ſelfe from the *evill manners*, and ſinfull courſes thereof; and doe now heare and follow the voice of Chriſt. *Joh.* 10. 16. *Gal.* 1. 4. *Rom.* 12. 2.

CAP. XXIII.

Of the Communion of Saints.

Q. WHat meane you by the *communion* of Saints?

A. I meane, that this *holy* People have a ſpirituall *fellowſhip* with *Chriſt* their Head, and *one* with another. [The members of the Church are *coupled* together with Chriſt their Head, and one with another] *Eph.* 4. 4, 6. 1 *Joh.* 1. 3.

Q. Wherein have they a fellowſhip with *Chriſt* their Head?

A. In all the *priviledges* & *riches* which God hath beſtowed on the man Chriſt; as in his *ſufferings*, in his *graces*, *righteouſneſſe*

and *Kingdome*. [Christ is a Son, *so are we*; Christ is justified from our sinnes, so are we: As Christ the *first borne* is, such are we in relation unto God] *Rom.* 8. 17. *Joh.* 14. 19. *Eph.* 5. 30, 32. *Joh.* 17. 24. *Joh.* 1. 16. These places shew, that the true believer hath a fellowship with Christ in his Sonship, in his Life, in his Graces, in his Kingdome.

Q. By *what bonds* is this spirituall union betwixt Christ and your soule made up?

A. They be two; *one coming* from Christ to us, and that is his [a] *Spirit*, whereby he doth apprehend and quicken us; the *other going* from us to Christ, and [b] that is our *faith*, whereby we embrace & hold him fast. [By these two we are knit unto Christ, and so partake of all his riches.]

[a] 1 *Cor.* 12. 12, 13. 1 *Cor.* 6. 17. *Rom.* 8, 9.

[b] *Eph.* 3. 17. *Heb.* 3. 14. *Rom.* 11. 20.

Q. How doth it appear that you have *communion* with Christ the Head?

A. By this I know it; because I have the *same* Spirit of Christ, whereby I am *conformed* and made *like* unto him in all things; *his* will and waies, *his* friends and foes be *mine*, [even as if the *same* soule were in two bodies, they would move alike, and affect the same things.] *Col.* 2. 19. 1 *Joh.* 4. 13.

13. 1 *Ioh.* 1. 6. *Joh.* 17. 21. *Rom.* 8. 14. *Exek.* 10. 17. *Phil.* 2. 1, 5.

Q. Wherein have the Saints a fellowship one with another?

A. In faith and love. *Eph.* 2. 19. 20.

Q. In faith: How?

A. They are all *partakers* of one Hope, one Spirit, one Faith, one Baptisme, and all goe one way to Heaven. [And are all *confederate* with Christ, to serve him accor. ding to the covenant of faith and obedience, against all sects, heresies, mis-believers, and loose livers whatsoever.] 1 *Cor.* 10. 1, 4. 2 *Pet.* 1. 1. *Eph.* 4. 5, 13. *Phil.* 1. 27. *Zeph.* 3. 9.

Q. In love: How?

A. By that *one* Spirit, whereof all partake, we are united together in *love*; so that all the faithfull doe love [a] and *esteeme* each of other, and [b] communicate each to other in all good things, ever wishing well to the *prosperity* of Gods Church and cause in all the World. [a] *Philem. v.* 16, 17. 1 *Ioh.* 5. 1. 1 *Pet.* 2. 17. [b] *Act.* 2, 42, 45, 46. *Act.* 4. 32. 1 *Cor.* 12. 13, 25. *Psal.* 137. 6.

Q. How are the members of the Church called Saints, seeing in many things they sin?

A. Becauſe they are *made* holy in part, and are *perfectly holy* in Chriſt. [We muſt be Saints here, elſe we ſhall never be Saints in Heaven.] *Eph.*1.1.*Heb.*12.14.

CAP. XXIV.

Of forgiveneſſe of ſinnes.

Q. WHat is ſinne?

A. Any tranſgreſſion of Gods Law. 1 *John* 3.4.*Gen.*3.11.

Q. What is the *puniſhment* due to ſinners?

A. Eternall death, the curſe of God for ever in Hell fire. *Rom.*6.21, 23. *Mat.* 25.41.

Q. Are *you* a ſinner?

A. Yes: I was borne in ſinne, and doe daily break Gods holy Lawes. *Pſal.* 51.5. *Rom.*5.14. There is ſinne in Infants.

Q. Shall you then be *damned* in Hell fire?

A. I *deſerve* damnatiou; but I believe that through Chriſt my ſinnes ſhall be forgiven me. *Rom* 8.1.

Q. Are ſinnes forgiven in *this life?*

A. Yes; *now* or never. 1 *Joh.* 2.12. *Col.* 1.13. *Mat.*9.2. *Rev.*2.17. *Rom.*5.5. The conſcience

conſcience is *now* abſolved, and it ſhall be *hereafter* declared ſolemnely before Men and Angels. *Act.* 3. 19.

Q. *What* is *forgiveneſſe* of ſinnes?

A. It is a *free* and *full* diſcharge of a ſinner from the guilt & puniſhment of ſin; ſo that in Gods ſight they are as if they had *never* been. *Eſa.* 43. 25. *Mic.* 7. 18, 19. *Rom.* 8. 33, 34. The afflictions and miſeries which the Godly endure in this World, are not puniſhments for ſin, in a way of juſtice, and ſatisfaction for ſin, (as if they were the cauſe why ſins are forgiven to us) 1. Becauſe Chriſt alone hath borne the chaſtiſement of our peace, and none of the people with him. 2. Becauſe the afflictions of the Godly are for the good of the party afflicted, and not in a way of revenge, to ſatisfie divine juſtice. 3. And not worthy to be compared with the glory that ſhall be revealed in us.

Q. *Who* doth forgive ſinnes?

A. God alone, who is offended and diſhonoured by them. *Mar.* 2. 7, 9. *Lu.* 23. 34. Men doe forgive one another the Treſpaſſe, but not the ſin, as it is ſin.

Q. *Why*, and for *whoſe ſake*, doth God forgive ſinnes?

A. For Chriſts ſake, without reſpect to

any thing that we can *doe*, or *ſuffer*. 1 *Ioh.* 2 12. *Act.* 2.38. *Eph.* 4.32. *Rom.* 3.24.

Q. Why for *Chriſts* ſake?

A. Becauſe he being *ſurety* of the New Covenant, hath in my nature, room, and ſtead, *anſwered* the Law, & pacified Gods wrath. 2 *Cor.* 5.21. *Heb.* 7.22.

Q. To what manner of perſons is remiſſion of ſins granted in the Goſpell?

A. To them *only* that *believe*, & *repent*, and *amend* their lives, and turne from the evill of their doings. *Luk* 13.3. *Mar.* 16. 16. *Ezek.* 18.21. *Eſay* 1.18. *Act.* 16.31. *Joh.* 5. 24.

Q. Do you *think* in your *conſcience* that your ſins in particular be forgiven?

A. Yes; that is it I believe in this Article: namely that I *am* of the number of thoſe that have their ſins forgiven them. 1 *Ioh.* 5.13 *Rom.* 10. 9.

Q. What ſignes be there that your ſins be forgiven you? How will you know it?

1. *A.* By *three* ſignes. 1. Where ſin is forgiven, it is *ſubdued* and purged out. [The iſſue of our corruption is ſtanched and dried up, when once we have touched Chriſt by faith, & have his bloud ſprinkled on our conſciences. *Mar.* 5.29. *Act.* 3. 26. *Rom.* 6.11, 14. [*Peace*, without *Grace*, is not

not of Gods ſending, it is a *falſe peace*: but if we be healed and cleanſed of ſinne, we are forgiven, though we feare the contrary. *Col.* 2. 13.]

Q. What other ſigne and effects followes upon our beliefe that our ſins be forgiven? 2.

A. The *perſwaſion* that God hath forgiven me, begets in my heart a *ſtrong love*, and high *prizing* of Jeſus Chriſt. *Luk.* 7. 42, 47. *Zach.* 12. 10. 2 *Cor.* 5. 14.

Q. What thirdly is a ſigne that your ſin is forgiven you? 3.

A. It makes me ready to [a] *forgive* others, and to [b] *pity* them that goe on in their ſinnes impenitently, as I my ſelfe have done heretofore. [a] *Eph.* 4. 31, 32. *Mat.* 18. 32, 33. [b] *Luk.* 22. 32.

CAP. XXV.

Of reſurrection of the fleſh, and everlaſting life.

Q. SHall they that be *dead* live againe?

A. Yes; at the laſt day every one ſhall come againe with his own body. *Act.* 24. 15. *Jude. v.* 14. *Iob* 19. 24, 25, 27. *Dan.* 12. 2. *Mat.*

*Mat.*22.32. *Joh.* 11.24. 1 *Cor.* 15.12.

Q. Shall the very *ſame* body live again and be raiſed?

A. Yes, the ſame *bodies*, made *free* from all defects and weakneſſes, unto which we are now ſubjected. 1 *Cor.* 15. 43,53. *Phil.*3.21. *Joh.*5.28,29. *Rev.*20.12.

Q. How doth the *beliefe* of the reſurrection work upon you?

A. It makes me keep a conſcience void of offence before God and men, continuing in well-doing with courage and patience. [I will not be corrupted with worldly honours or pleaſures.] *Act.* 24. 16. 1 *Cor.* 15.33,34,58. 2 *Cor.*9. 10. *Heb.* 11,35.

And the life everlaſting.

Q. When a man dies, his *body* goes to the grave: Doth the *ſoule die* with the *body*, like the beaſts?

A. No; the ſoule is an *immortall* ſubſtance, and *ſeparated* from the body at death. *Eccleſ.* 12.7. 1 *King.* 17.21. *Luk.*23: 43,46. *Mat.* 22.32. 2 *Cor.* 5.6,8. *Luk.* 12.5.

Q. Whither then goe the *ſouls* of them that depart hence?

A.

A. To Heaven, or to Hell, to everlaſting life, or to everlaſting death; *immediately* after their diſſolution. *Luk.* 16. 22, 23. *Heb.* 9.27. *Col.* 1.20. *Rev.* 14.13. *Rev.* 6.9. *Phil.* 1.23. 2 *Cor.* 5.8.

Q. Then there is no *Purgatory*, or third place, where, as in a priſon, by enduring exquiſite torments, the ſoules that were not fully purged in this life, doe make ſatisfaction for *veniall* ſins, and lighter faults; or for their *temporall* puniſhment due to their mortall ſinnes, which they have committed? from which *Purgatory* they ſay they are delivered by the prayers of the living, and the Popes *indulgencies*; or at leaſt at the day of judgement, if they chance to lye there ſo long.

A. No; for as there be but *two* ſorts of men, godly or wicked, ſheep or goats, regenerate or unregenerate: ſo there be *but two* places provided for them, where they remaine in an *unchangeable* eſtate of bliſſe, or woe: [All [a] wicked men, of what profeſſion ſoever, being puniſhed with everlaſting perdition from the preſence of God: and [b] all the faithfull are *preſent* with the Lord, their ſoules being fully purged from all ſpot of ſin; and the fault [c] quite remitted through the bloud of Chriſt.

Christ. [a] 2 *Thes.* 1.9. *Mat.* 25. 41,46. *Rom.* 2.9. [b] 2 *Cor.* 5.6,8. *Rev.* 14.13. [c] 1 *Joh.* 1.7. *Eph.* 5.27.

Q. What is meant by life everlasting?

A. It is the *glorious* state of the Elect after this life, wherein they do *immediately enjoy* God & Christ for ever, in a most holy, happy, unutterable and unchangeable communion. 1 *Joh.* 3.2. *Rev.* 22.4. *Rev.* 21.3, 4. 1 *Thes.* 4.17. *Psal.* 16.11. 1 *Cor.* 2.9.

Q. For *whom* is eternall life prepared? To whom is it given?

A. To them that *walke* with God, [a] finishing their course in *feare* & *holinesse*; and [b] endeavouring to *glorify* God here on earth. [a] *Mat.* 5.8. *Heb.* 12, 14. *Joh.* 10.27,28. *Rev.* 21.27. *Rev.* 22.14. [b] *Ioh.* 17.4. 2 *Tim.* 4.8. *Mat.* 25.21.

Q. What doe you believe in this Article?

A. I believe that at the last day my *soule* and *body* shall be joyned together againe, and that in both I shall enjoy the presence of God for evermore. *Tit.* 1.2. 1 *Thes.* 4.17. 1 *Ioh.* 2.25.

Q. *Why* doe you think that you shall enjoy this blessed life?

A. Because the life of grace is already begunne

begunne in me, which shall end in glory. 1 *Joh*: 3.3. *Mat.* 19.28,29. *Rom.* 6.22. *Phil.* 1.6. 1 *Pet.* 1.23

Q. May a Christian be *assured* of everlasting life, before he depart this present life?

A. Yes he may, and that upon sure and infallible grounds, out of Gods Word, wherein we clearly see Gods promises & purposes towards them that be effectually called. [Faith is a sure knowledge of a thing upon the authority of divine revelation, which cannot deceive, nor be deceived.] *Joh.* 3.36. 1 *Joh*: 5.11.12. 1 *Joh.* 4. 10, 14, 19, 24. *Eph.* 1.14. 2 *Cor.* 1. 22. 1 *Thes.* 1. 4, 5. 2 *Pet.* 1.10. 2 *Cor.* 13.5.

The office and work of faith is twofold; to { 1. *Justify the person:* 2. *Purify the heart.*

CAP. XXVI.

Of the fruit and office of faith, viz. *to justify, and of the meanes how faith is wrought.*

2. WHat Benefits redound to thee of this beliefe?

A. Two. 1. By Faith I am righteous before God, and heire of eternall life; not becauſe my faith of it ſelfe can make me righteous, but becauſe the righteouſneſſe of Chriſt is *my* righteouſneſs before God; and I cannot apply it to my ſelfe by *any other* way then by faith. [God offereth us life and righteouſneſſe in Chriſt; and faith is the hand by which we recieve that gift.] *Rom.* 4.5,6. *Joh.* 6.35. 1 *Joh.* 5. 11,12,13. *Rom.* 3.24,25.

2. Say the ſame in other tearmes.

A. When I ſay, we are juſtified by faith, I meane the *object* of faith, Chriſt Jeſus. [The onely way and meane to embrace Chriſt, and to reſt on the promiſes of the Goſpell, is by faith:] *Phil.* 3.9. The *only* righ-

righteouſneſſe by which a ſinner ſtands juſt before God, is the *righteouſneſſe* of Chriſt; and the *onely meanes*, to partake of that righteouſneſſe, is by Faith, *Rom.* 9. 32.

Q. It ſeemes then that faith is a moſt *excellent* gift of God, which bringeth us into the poſſeſſion of Gods rich mercies, and tender love revealed in the Goſpell?

A. It is ſo; and therefore above all things we muſt *labour* for the grace of faith. *John* 6. 29. *Joh.* 3. 18. *Act.* 16. 31. *Heb.* 4. 2, 11. *Heb.* 3. 12, 14, 19.

Q. Can we attaine it of our ſelves by our *own* ſtrength?

A. No; [a] it is the gift of God; our hearts are [b] *ſlow* to believe, being naturally *inclined* to diſtruſt God, and to truſt in the creatures; and therefore [c] God by his holy Spirit *draweth* our hearts to embrace his gratious promiſes. [a] *Heb.* 12. 2. *Eph.* 2. 8. [b] *Luk.* 24. 25. *Mar.* 9. 24. *Num.* 20. 12. 2 *Chron.* 16. 7, 9. *Mat.* 14. 31. *Luk.* 18. 9. [c] 1 *Cor.* 2. 9, 11. *Joh.* 6. 44, 45.

Q. Why muſt we ſtrive, ſeeing it is Gods gift?

A. Yes; becauſe God hath appointed *means* whereby he will beſtow all graces on us; & therefore if we *ſeek* him in thoſe meanes,

meanes, we ſhall find him; & if we *neglect* thoſe meanes, it is a ſigne we have no grace, nor can we ever hope to have any. *Mar.* 4. 24. 1 *Cor.* 3. 7, 9. *Rom.* 10. 14, 15. *Prov.* 2. 1, 2, 3. *Mat.* 13. 44. *Act.* 16. 14. 1 *Cor.* 12. 6.

Q. Why ſecondly muſt we ſtrive?

A. Becauſe faith and all other graces be *contrary* to our corrupt nature, and therefore we muſt give the more diligence to attaine the ſame at Gods hand. [As he that plants a *graft* contrary to nature, muſt uſe the more care; and becauſe we cannot cure our ſelves, we muſt ſeek and beg ſome one to put us into the pool when the waters be moved.] *Phil.* 2. 12, 13. *Eſay* 26. 12. *Heb.* 6. 11, 12. *Rom.* 11. 24. 2 *Pet.* 1. 10.

Q. By what *meanes* doth God uſually *worke* faith in us?

A. By two *Meanes*. 1. By the knowledge of the Law, convincing us of ſin, *Mat.* 3. 2, 3. *Ioh.* 16. 9. *Rom.* 4. 15. *Gal.* 3. 21, 24. This is but preparative. *Hoſ.* 10. 12.

Q. But what is the *chiefe* meanes by which God doth worke faith in us?

A. By the preaching of the *Goſpell*, by which it is alſo encreaſed. [And therefore if we deſire to have faith, we muſt heare and

and obey the *Goſpell*; the Word of the Kingdome muſt be rooted in our hearts and affections.] 1 *Pet.* 1.23. 2 *Cor.* 10.4,5. *Rom.* 1.16. *Luk.* 8.13,15 *Gal.* 3.2.

Q. How doth the Doctrine of the *Goſpell* bring *about* the heart from ſecurity, and *falſe confidences*, to believe on Chriſt for ſalvation?

A. Two waies eſpecially. 1. By *inviting* us to come unto Chriſt: The Spirit doth convince us of ſin, and damnation, and that we have need of the righteouſneſſe of *another* to ſave us. *Luk.* 13.3. *Joh.* 16.9. *Joh.* 5.45. *Joh.* 8.24. *Phil.* 3,3,8,9. *Matt.* 9 13. [By the law is the knowledge of ſinne: but to make us *fly* from the Law, and to be *dead* to it, and to ſeeke ſalvation by a righteouſneſſe *without* us, this is the worke of the Goſpell. *Rom.* 7.4. The Goſpell *inviting*, commanding, and *calling* us to Chriſts righteouſneſſe, it doth cauſe us to renounce and forſake all hope of righteouſneſſe by works of the Law; the Goſpell *puts* a *ſpirit* into the letter of the Law: The Goſpell awaking us, and bidding us to repent, and goe to Chriſt for ſalvation, doth make *uſe* of the Law, to ſhew us our danger and our inſufficiency to ſave our

To reſt in any thing ſhort of Chriſt; is a falſe confidence.

selves, and consequenly, a necessity of believing in Christ.

Q. How *secondly* doth the *Gospell* work the heart to believe?

A. 2. By shewing us such a fulnesse and allsufficiency in Christ, that of him, and in him, we have all things needfull for salvation: [it shewes and *assures* the conscience, that God is satisfied, and well pleased with us in Christ.] *Act.* 13, 32, 33, 34. *John* 1. 16, 17. *Col.* 1. 13, 14, 19.

Q. What followes thereof?

A. Therefore they that *meddle* not with the Scripture, & regard not the *Ministry* of it on the Lords day, but slight it, or scoffe at the preaching thereof, shew plainly that they have no faith, *Rom.* 15. 4. *Rom.* 10. 14, 17.

CAP. XXVII.

Of the second office & worke of Faith, viz. *to purify the heart, & worke by love: Here followes* the life of a believer, *and the first end and use of the Morall Law.*

Fourthhead of Christian doctrine.

Q. WHat is the *second* office of Faith?

A.

A. To *purify* the heart, working it to an *obedient* walking in all the Commandments and Ordinances of the Lord, [so that I shall not professe one thing, and do another] *Jam:*2.17,21,26. *Act:*15.9. [it is ever *purging* out corruption.]

Q. The *rule* of *obedience*, in generall, is the *whole* written word of God, and more summarily the morall Law, contained in the ten Commandements: Tell me now; Is the *Law* of the ten Commandements still in *force?*

A. Yes; and whosoever *doth*, or *teacheth* otherwise, shall be least in the Kindome of Heaven, that is none at all, *Mat:* 5.18,19. *Rom:*3.19,31. *Rom:*7.12. As touching the ceremoniall Law, that which was a sin or duty *then*, is not a sin or duty *now* under the Gospel; and therefore the ceremoniall Law is not in force *now*, as to our practice. But as touching the morall Law, that which was a sin *then*, is a sin *now*, as lying, perjury, &c. which shewes that the morall Law is still in force *now*, under the time of the Gospel.

Q. Is the Law given that we should looke for life and *salvation* by it?

A. No? because by it all the world is guilty before God: [If we were without

ſin, we ſhould be ſaved by the Law: but being all wretched ſinners, the Law curſeth us and we muſt looke elſewhere for a worthineſſe to anſwer Gods judgement.] *Rom:*7.4,6. *Rom:*3.20.23. *Gal:*3.17.

Q. To *what uſe* then was the Law given?

The firſt uſe of the Morall Law.

A, There is a *twofold uſe* of it. 1. To *convince* us that we are under ſin & wrath, that ſo we might be brought to ſeek ſalvation in Chriſt alone. *Gal.*3.19,24.

Q. How doth the Law *force* a ſinner unto Chriſt?

A. There be *five* effects or operations of the Law, whereby it drives one to Chriſt. The firſt is, to make ſin *knowne* in its true greatneſſe and ſinfulneſſe, both for the *extent* and *danger* of it. [By the Law we come to know our ſelves to be *greater* ſinners, and in *worſe* caſe then we could imagine, we find and *feele that to be ſinne*, which before we knew not; and many things to be *greater* evils, expoſing us to greater wrath then *heretofore* we conceived; as our naturall corruption, the firſt motions unto ſinne, &c.] *Rom:*3.20. *Rom.*7.7,8,9,13. *Rom:*5.13.

1.

2. *Q.* What is the ſecond worke of the Law forcing us to ſeek Chriſt?

A.

A. It shews us how *farre short* we come, and how *unable* we are to doe any one thing that is good, in any measure, manner, and degree, as is required. [Many think they are holy, and please God well enough, because they know not the holynesse and rigour of the Law.] *Rom.* 7.11, 13, 18. *Mat.* 19.18, 20.

3. Q. How, thirdly, doth the Law shew us our need of Christ?

A. By it we finde and feele the *enmity* & *contrariety* that is in our nature against God: Tell a man of his sinne, or duty, O the heart is *sad* upon it, the Law is a *burthen* to him, the heart rebels against it, and could even *wish* there were no such Law, yea *no God* to take vengeance. [*Sinne* is a burthen to a regenerate person, but Gods Law is not grievous to him. 1 *Joh.* 5. 3. On the *other side*, to a *carnall* man, *sinne* is pleasing, and *duty* a *burthen*: the duties of the Law being brought and pressed on the soule, doe shew how hollow and rotten we are, which otherwise we should never have mistrusted by our selves.] *Ro.* 7.9, 9, 10, 13. *Rom.* 8.7.

4. Q. What fourth worke of the Law bringeth a sinner to Christ?

A. It worketh wrath, that is, it laies the

curſe upon us; it proclaims the judgement of God againſt us for every ſin: [It curſeth every diſobedience; it *tels* every ſoule of us, thou art a *damned creature*, &c.] *Ro.* 1.18. *Rom.*4.15. 2*Cor.*3.7,9. The Law is
1. full of rigour. 1. It accepts of no obedience, but what is every way full and per-
2. fect. 2. The Law admits of no excuſes;
3. It accepts of none of our ſorrows. 3. The Law regards not what we can doe, but what we ſhould doe: All that be under the Law, muſt *doe it, or dye:* This is the caſe of all that be out of Chriſt, the Law curſeth them.

Q. How fiftly doth the Law drive us
5. unto Chriſt?

A. When we ſee that we are ſhut up, and cannot *winde* our ſelves out of Gods wrathfull hands; the ſoul even drowned with ſorrow and *feare*, is conſtrained to goe to Chriſt, upon the invitation of the Goſpell: The ſoule does hereupon conſult and *adviſe* with it ſelfe, what to doe to be ſaved, and ſo at length *reſolves* to goe to Chriſt: this is one uſe of the Morall Law, *viz.* to make us ſee, 1. How vile we are. 2. How weak we are. 3. How wicked we are; what enemies to God and goodneſſe. 4. How curſed we are.

5. And

5. And ſo to conſult within our ſelves, and to reſolve to goe to Chriſt, as that prodigall did, *Luk.* 15.17,18. and thoſe Lepers. 2*King.*7.3,4.

Thus the Law and the Goſpell worke together for our ſalvation: it is not *in me to ſave you*, ſaith the Law, therefore ſeeke further: It is *in me to ſave you*, ſaith the Goſpell, therefore reſt in me. *Act.* 2.37. *Mat.*11.28. *Rom.*8.15. And ſo the ſoule is converted and drawn unto Chriſt by the *Goſpell*, being driven from the Law, by the *Law* it ſelfe.

CAP. XXVIII.

Of the ſecond end and uſe of the Morall Law.

Q. WEE have ſeene the firſt maine uſe of the Morall Law: What is the ſecond?

A. To be a perpetuall *rule* of obedience and holineſſe. [and it is therefore called the Morall Law.] *Mat.*19.17. *Rom.*2.25. *Rom.*7.12. *Heb.*8.10. 1*Tim.*1.5,8. *Jam.*2.10,11. The Law ſhewes us what is good, and what is bad. *Second Uſe of the Morall Law.*

Q. Our obedience is but *in part* here:

What be the *properties* of that obedience which God will accept of his servants?

True obedience, what.

A. 1. It must be a *free*, [a] loving, submitting of the [b] *inward* and *outward* man to the [c] *whole* will of God, with an *intention* [d] and *desire* to please and approve our selves to him in every thing we doe. [This is the nature of *true obedience*; [a] the *ground* and rule of obedience, is the will of God; [b] the *creature* obeying, is the inward and outward man; [c] the *manner* is *free*, without compulsion; [d] the *end* and *aime* of all, is to please God, not men, or our selves; and by these properties true obedience is differenced from meer *civill honesty*, & *restraining* grace in hypocrites]

1. 2. 3. 4.

[a] *Mat.* 15.9. *Esa* 1.12. [b] *Rom.* 6. 13, 17. [c] *Psal.* 40.8. & 119.6,80. *Mat.* 5.20. *Jam.* 2. 10. [d] *Hos.* 7. 14. *Zach.* 7.5,6 *Rom.* 14.6. *Joh.* 5.30. *John* 7.18. *Esay* 10.7. *Mat.* 6.6.

Q. Is there any *worthinesse* in our works to procure to us Gods favour?

A. None at all; our best works done before we be regenerate, are utterly corrupt, and cannot please God. [The evill tree cannot bring forth good fruit.] *Joh.* 3.6. *Rom.* 8.8. *Mat.* 7.18. *Phil.* 3.8.

Q. But what say you of the *workes* we performe after regeneration?

A.

A. Though God in mercy, for Chriſts ſake, doe accept of our endeavours to pleaſe him, yet our very beſt workes are ſtained with many imperfections. [And therefore have need of forgiveneſſe, &c.] *Luk.*17.10. *Rom.*7.21. *Eſa.* 64.6. *Tit.*3.5. *Mat.*20.10,14. When the Scripture ſpeaks of rewarding our workes, *Mat.* 10. 42. and *Mat.*6.6. It is a reward of *Grace*, not of *Debt*; *Neh.*13.22. *Remember* me, and *ſpare* me. The rewards of God muſt needs be full of Grace, ſeeing he promiſeth to reward *Begging* and praying: and a cup of cold water, which is of little worth.

Q. It ſeems then that God doth receive us into his favour, *without* any conſideration of our *works*, of his meer *mercy* in Chriſt alone, imputing his righteouſneſſe unto us, and not our frailties.

A. It is moſt true; for we are ſaved by faith in Chriſt, without the works of the Law. *Rom.*3.28. *Rom.*11.6.

Q. But doth juſtification by faith make men deſpiſers of good duties contained in Gods Law?

A. By no means; for faith is the very life and *root* of all good works. [And the reaſon, why many doe not performe works of obedience, is, becauſe they have not

Faith answers all objections, it removeth carnall reasoning, and so brings the heart to obey in all things.

not faith] *Heb.* 11.7,8,17,25,27. *Iam.* 2.22. *Luk.* 17.3,5. *Esay* 7.4,12. 1 *Pet.* 3.5. The more faith, the more obedience. *Gal.* 5.6.

Q. The Law being the *rule* of obedience, we ought to be carefull to know it, and to lead our lives by it.

A. Yes: For both he that *knows* it not, and he that *obeyes* it not, shall be beaten with many stripes. *Luk.* 12.47,48.

Q. How many Commandments be there?

A. Ten: Ten words. *Deut.* 4.13.

Q. What sorts of *duties* doth the Law of God containe?

A. Two sorts. 1. Duties that immediatly concern *Gods Glory* and Worship, in the *foure first precepts*. 2. And duties that more immediately respect our *Neighbours good*, in the *six last*. *Mar.* 12.29,30,31,33. *Mat.* 22.37,40. Thus are the Ten Commandments divided.

Q. What *motives* are there to stir us up to the keeping of this Law in all the points of it?

A. Two. 1. Because God is the Lawgiver; God spake every one of those words; and where God hath a *voyce* to speake, we ought to have an *eare* to heare, and an *heart* to obey: God sets his *stamp* upon

upon them all. *Iam.* 4. 12. *Heb.* 2. 2. *Rom.* 7. 12. The law is holy, juſt and good.

Q. Why *secondly* muſt we carry an awfull regard to this Law?

A. Becauſe he is Jehovah, our God, our maker, our deliverer, and therefore may juſtly challenge obedience at his creatures hands. [Love and feare ought to keep us in obedience] *Mal.* 1. 6. *Eſ.* 5. 4. *Deut.* 10. 12. *Jer.* 2. 9, 13, 19. *Mic.* 6. 3. *Eſay* 43. 23, 24. *Deut.* 7. 6, 11. *Deut.* 26. 17, 19. [the ſtrongeſt and ſweeteſt bond of obedience is that relation between God and us.]

CAP. XXIX.

Q. THe firſt Table of the Law of God containes foure Commandments: What is the ſumme and ſubſtance of it?

A. The firſt Table of the Law teacheth and requireth, 1. That I cleave unto God with my heart. 2. That I worſhip him with my ſoule and body, in the duties of Religion, and Divine Worſhip. 3. That I honour him with my Tongue and Life. 4. And that I carefully keepe his Sabbaths.

Of

Of the first Commandment.

Thou shalt have no other Gods, &c.

Q. WHat is the purpose of God in this first Commandment?

A. That we should take *Iehovah*, the only true God, for *our God*, & *set him up* in our hearts in his due place, that is, above the creature; to love and feare him; to serve, trust and obey him. [We must reserve unto him all that *preheminence* of honour, feare, love and trust, which is due to him *as a God*, and not to give any part thereof to the creature. To honour a King as if he were but a private person, is not to give him his due, because it is beneath his place: God must have his full preheminence in our hearts.] *Mar.* 12. 29, 30. *Mat.* 4. 4, 10. Thus does Christ expound this Commandment.

Of spirituall & inward worship.

Q. What *particular* duties are commanded under this *generall*, that so God may be thy God?

A. Five. 1. I am hereby *bound* to *know* God in his Nature, Will, and Attributes, else I shall never love him, nor trust in him. 1 *Chron:* 28. 9. *Rom.* 12. 2. *Ioh.* 17. 3. Ro. 10. 14.

1. *Knowledge.*

Q.

Q. What, secondly? 2. *Trust.*

A. We are bound to *believe* on him, to depend and *stay* our selves on him for every good thing we need, not being disheartned in our duties, nor *stepping* out to false helps in evill times. *Jer:* 17. 5. 7. 2 *Chron:* 20. 20. *Psal:* 31. 6, 7. *Psal:* 11. 1, 2. *Job* 31. 24. *Jonah* 2. 8. *Dan:* 3. 16. *Dan:* 6. 23.

Q. What, thirdly, is here required?

Q. I am bound to *love* and delight in him as the *chiefest good*, above father, lands credit, profit, or life it selfe. *Mat:* 10. 37. 1 *Sam:* 2. 29. *Mat:* 19. 22, 29. 3. *Love.*

Q. What fourth duty?

A. I am bound to *feare* him, to stand in awe of his Majesty, not daring to *offend* him in any thing for any respect. [The *object* of *godly* feare, is the evill of sinne, the offending of God. 1 *King:* 8. 3, 12. *Esay* 51. 12. *Esay* 8. 2, 13. *Jer* 2. 19 [In all these God must have his *full prehemi-nence*; for if we love, feare trust, or delight in any thing *against* God, or *above* God, then that is our God,] 4. *To feare him.*

Q. What fifth duty is required?

A. I am bound to *acknowledge* him, and to make outward *profession*, that *God* is the *Lord* whom we *serve*; that he is gover- 5. *To confesse him,*

nour

nour, preserver and rewarder of all men; the searcher of all hearts; and that no God can do as the doth: [There is none other to whom any of these can be applied.] *Dan:* 4. 37. 1 *Chron:* 29. 10, 11. *Esay* 26. 13. 1 *Cor:* 1. 31. *Mar:* 8. 38. *Jer* :10. 6, 7.

Q. What is the thing here *generally* forbidden?

A. The thing here forbidden, is, the giving of any *divine* honour to the creature; the *setting up* of the creature in our hearts, to withdraw us from God.

Q. Tell me *particularly* who be the *transgressors* of this Commandment?

Ignorance of God.

A. Seven sorts of persons. 1. All *ignorant* persons, that either (*a*) naturally, or (*b*) carelesly, or willingly remaine ignorant of God, and his will concerning us. (*a*) *Eph:* 4. 17, 18. (*b*) *Iob* 21. 14. *Ioh* 3. 20 2 *Pet:* 3. 5.

Disobedience.

Q. Who else?

A. They that have knowledge *severed* from *obedience*; such as professe to know God, but in their works and waies deny him. [These doe not take Jehovah for their God.] *Tit:* 1. 16. *Rom:* 1. 18.

Q. Who thirdly doe sinne against this Commandment?

A.

A. All Atheists, and Idolaters; that is, all such as think there is *no* God, or that there be *more* Gods then one; or that God is *like* to any thing made by Art, in Carving and Painting——Also whosoever do give any *divine honour*, worship, and service to any *Creature*: All such persons be either Atheists, or Idolaters; They fancy to themselves some *other* God. *Rom.* 1.23. *Act.* 14.15. 1 *Cor.* 8.3, 6, 10. *Rev.* 19.10. *Rev.* 22.9. *Atheisme and Idolatry.*

Q. Who fourthly?

A. All superstitious persons; that is, such as ascribe any spirituall or *supernaturall* effect (good or bad) to *ceremonies*, & observation of things; the observation whereof hath no *ground* in *nature*, nor *divine institution*. [as to the crying & flying of birds, bleeding at the nose, the hare crossing us in our journey, &c. Also in *Religion*, ascribing supernaturall and spirituall *effects*, *worth*, excellency, or *acceptablenesse*, to ceremonies devised by man; as to anointing with oile, signing with the *crosse*, sprinkling with Holy-water, *consecration* of Temples, Vestmets, Altars, &c.] *Mar.* 7.4, 5, 8. *Col.* 2.21. 1 *Sam.* 4.3. *Ezek.* 21.19, 21. *Jer.* 10.2, 3. It is Gods prerogative to give grace, and also to *institute* *Superstition.*

tute any ſign or *token* of Grace, or to make any thing to be an *effectuall* meanes of applying any ſpirituall good to the ſoule; and therefore it is an injury done to God, to *aſcribe* that which is *due* to him, unto mens inventions, &c.

Q. Who, fiftly, be the *tranſgreſſours* of this Commandment?

Seeking to Witches for helpe.

A. All ſuch as ſeek to Wizards, Wiches, Conjurers, Soothſayers, or to Saint or Angel for help. [All that ſtep out of any unlawfull ſhifts in diſtreſſe, &c. all theſe doe *forſake* Jehovah, and cleave to the creature.] *Deut.* 18.9, 10. *Act.* 8. 10, 11. 1 *Chron.* 10.13, 14. *Eſay* 47.12, 13.

Q. Who, ſixtly?

Unbeliefe & deſpare.

A. They that doubt and *deſpaire* of Gods truth and *love* made knowne, and will not commit their ſoules and eſtates to him. [It is a ſinne to doubt and refuſe any part of Gods truth and promiſes; the higheſt degree of *unbeliefe*, is deſpaire.] *Eſa.* 7.9. *He.* 3.19. *Mat.* 6.30. *Joh.* 20.25. *Mat.* 8.26. *Job* 27.10. *Iob* 15.22. Theſe *deny* God the Honour due to him.

To be aſhamed of God and godlineſſe.

Q. Who, laſtly, be *tranſgreſſours* of this Commandement?

A. All that be *aſhamed* of God, and deny him here before men in any degree; as in

in his Word, Waies, Worſhip, Children and ordinances. *Joh.* 12. 43. *Luk.* 22. 57. 2*Tim.* 4. 16. *Mat.* 11. 9. 2 *Tim.* 2, 12.

Q. What followes hereof?

A. That if we doe not make conſcience of theſe duties, and care to avoid theſe ſins, we be under the Law; that is, under the ſentence of it, to be judged by it. [Where ſinne reignes, the Law reignes, and is in force againſt thee.] *Rom.* 6. 14.

CAP. XXX.

Of the second Commandement.

Thou ſhalt not make unto thee any graven Image.

Q. WHat is the purpoſe of God in this Commandement?

A. To preſerve his *outward* worſhip pure and undefiled, from all *ſuperſtition* & *Idolatry*, from all *inventions* of man, and to keep us to that entire *manner* of worſhip which himſelf hath appointed: ſo is this Commandement expounded in Scripture. *Num.* 15. 39. *Deut.* 12. 30, 32. *Pſal.* 106. 38, 39. *Eſay* 8. 20. Hence we learne, that *Uſe.*

whatſoever is made uſe of, for the *tendring* up our Homage unto *God*, or for the *conveying* of any ſpirituall efficacy from God into the hearts of his ſervants; it muſt have an *inſtitution* from God, elſe we ſin againſt God, who alone hath power to give any grace, and to appoint the means of obtaining it. The firſt Commandment requires, that we worſhip the *only true God*, and that we doe not *give* his *properties* and honour to another: the ſecond Commandment preſcribes the true *manner* of worſhipping that true God.

Q. Well then; here we are *forbidden* to worſhip God after our *own wits* and wils. What is *particularly* forbiden in this kind?

1. *Images for religious uſe.*

A. 1. The *making* of any Image, either of God, or of any Creature, for *religious* uſe, that is, to help us in our worſhipping of God. [The likeneſſe and repreſentation of any thing whatſoever, is a *falſe help and meane* of worſhip.] *Exod.* 32. 1, 4. *Pſ.* 106. 20. *Jer.* 10. 8, 14, 15. *Ezek.* 8. 10. *Jer.* 50. 38. *Jer.* 51. 17, 18, 19.

Q. Is it unlawfull to *make* an Image of the *Trinity*, or of any Perſon in the Godhead?

Pictures of God unlawfull.

A. It is utterly *unlawfull*, and a great diſhonour, to figure the incorruptible God,

God, by the ſhape of a baſe and corruptible man, or bird, or other creature. *Deut.* 4.15,16,17,18. *Rom.* 1.23. *Act.* 17.24,29. *Eſa.* 40.15,18,19. *Hab.* 2.8. [It abuſeth our underſtandings: the party thinks there is ſome *good in an Image*, elſe he would not make it; and *that's a lie:* He lieth that ſhews me a Toad, and ſaies it is the picture of an Angel; ſo, &c. All the pictures of Chriſt in the fleſh, as that on Chriſt on the Croſſe, and reſurrection, are lies, falſe in their repreſentations, and falſe in the conceit of any good by them.]

Q. Is it unlowfull to make the image of a man, or Angell, or other creature, to *help* us in the *worſhip* of the Creator?

A. It is utterly *unlawfull* to make, or to have the likeneſſe of any creature for *religious uſe*, to ſerve God *thereby*, in, at, or before it. [To think that by doing any part of worſhip *before* an Image, one ſhall pleaſe God the *better*, or that it will be a *mean* of good unto us; this is to rob God of his due: What promiſe of Gods preſence, audience or acceptance before an Image, do you find in the whole Scripture? &c.] *Eſay* 42.8. 2 *Kings* 18.4. 1 *Ioh.* 5.21. *Rev.* 9.20. *Ezek.* 8.10,11. *Act.* 7.43. 1 *Chron.* 14.12. *Deut.* 27.15. the congrega-

tion are bound to curse this man. *v*, 26.

Thou shalt not bow downe to them, nor serve them.

Q. What is forbidden in those words?

2. *All outward respect done to Images. vid. Catechis. Rom. part.* 3. *c.* 2.

A. 2. We are *forbidden* to give any honour, or *outward reverence*, to any Image; as, to come before it, to make our prayers, to *bow* the knee, to *put off* the cap, or to shew any token or reverence unto it. [It is a *cursed* thing to doe any *honour* to an Image in *word*, by speaking favourable of it; or in *deed*, as to put off the hat to bow the knee, to give money and *offerings* for the maintenance of it, or to be at the *feasts* held in honour of the creatures, &c.] 1 *King.* 19. 18. *Hos.* 13. 2. 1 *Cor.* 9. 7, 10. with 1 *Cor.* 10 14, 20, 21. *Dan.* 3. 5, 11, 18. *Exod.* 32. 5, 6. *Ezek.* 18. 6. *Judg.* 6. 31. *Esay* 66. 3. 2 *Chr.* 25. 14. we must not kisse the Calves, nor blesse an Idoll.

3. *All helping forward of Idolatry.*

Q. What, thirdly, is here forbidden?

A. All outward *service*, tending to the honour, worship, and service of Saints, Angels, Images, or any other creature whatsoever. [As the building of Temples, dedicating of Daies, Altars, Garments, Priests, Feasts to them, and raising

raising of money for the maintenance thereof.] *Hos.* 8. 14: *Hos.* 10. 1, 2. 1 *King:* 12. 32, 33. *Esay* 46. 6. *Exod.* 32. 2.

Q. Under this *grosse* sinne of making and worshiping of *Images*, are condemned all *other superstitious* corruptings of Gods worship *without* an Image. Now, How is *Gods* worship corrupted without an Image?

A. By *Will-worship*; that is, all such *means* and *manner* of divine worship, as is not prescribed by God, but brought in by man: [It is will-worship to *observe* what *God* hath *not* commanded, and to *forbeare* what *God* hath *not* forbidden, for conscience sake.] as going to God by Saints, worshiping of Angels; *vowes* of continency, placing of holinesse in meats, daies, garments, and places. Lastly, the inventing or using of *New* Sacraments (as the Popish Masse, and the five new Sacraments) *Adoration* of the Altar; and of the consecrated Elements of Bread and Wine; together with all *religious Ceremonies* and *Rites* in and about the worship of God, wherein is placed any *holinesse*, *vertue*, *necessity*, or *efficacy*: All such manners and *formes* of worship be abhorred of the Lord. *Col.* 2. 18, 21. 23. 2 *Chron.* 28. 3. 4.

4. *Will-worship, & humane traditions.*

1 *King.* 12. 33. *Ier.* 19. 5.

Q. Why are such things unlawfull?

A. Because they be *imposed* or taken up for *Conscience* sake, & made the *matter* of Gods worship, according to the Traditions and Commandements of men, without any *Authority* of God. *Mat.* 15. 9, 20. *Esay* 29. 13. *Mar.* 7. 4, 7. *Act.* 17. 25. To place *holinesse*, or *sin*, or *duty*, in any invention, and ordinances of Men, is a superstition of deluded and seduced soules.

Q. What is the thing *commanded* in this precept?

A. That we worship God with a pure worship, that is, by those *meanes*, and in that *manner*, as God himselfe hath prescribed. (as hath been shewed in the first question) Tell me next:

Q. What be the chiefe *Parts* of Gods outward worship under the New Testament?

A. They be foure. 1. The [a] Preaching and hearing of the Word. 2ly, The exercise [b] of Prayer, publique and private, 3ly, The [c] administration of the Sacraments. 4ly, And singing of [d] Psalmes. [a] *Act.* 2. 42. *Luk.* 4. 16. *Act.* 13. 15. [b] 1 *Tim.* 2. 1, 8. *Act.* 16. 13, 16. 1 *Cor.* 1, 2. [c] 1 *Cor.* 11. 23. [d] For singing

ing of Psalmes read. 1 *Chron.* 16.7,9. *Act:* 16.25. 1 *Cor.* 14.26. with 1 *Chron.* 25.3. *Col.* 3.16.

Q. In what *manner* must this worship of *God* be performed?

Care of the inward man in Gods worship.

A. First, for the *inward* man; each part of *Gods* worship must pe performed, 1. In [a] *faith*, with *feeling affection*, [b] 2. And with a *cleane* heart. 3. Not [c] resting in the *work done*, but desiring to please *God*, and expecting a blessing by them. [a] *Rom.* 14.23. 2 *Chron.* 17.6. *Psal.* 63.1,2. *Psa.* 84.2,6. [b] *Ezek.* 33.31,32. *Mat.* 15.8. *Ezek:* 14.3. *Psal.* 50.16. *Esay* 1.11. *Job* 16.17. [c] *Ier.* 7.4,10, 11. *Hos.* 7.14. *Zach.* 7.5. *Mal.* 1.7,8,13,14. *Mal:* 3.14. 1 *Pet:* 2.2. [Exercises of Religion must be performed, not only as a *duty*, but as a *means* of grace.]

Q. How must Gods worship and service be performed by the *outward* man?

And of the outward man.

A. With such humility and reverence, as becomes people that have to doe with an holy Lord *God*. *Heb.* 12.28,29. 1 *Cor.* 11.22,28, 29. *Act.* 20.9. [It is a sin either to *disuse* or to neglect the outward worship of *God*, or to performe the same carelelly. Reverend *Gestures* of the Body, as Kneeling, Bowing, lifting up of Hands and Eyes, putting off the *Hat*, &c. are *for-*

bidden to be given to an Image; *therefore* they are *commanded* to be *given* unto God.] 1 *Cor.* 15 13. 2 *Sam.* 6. 3, 7, 8.

Q. What duty is here required, as an *helpe*, to *further* the outward worſhip of God.

A. We muſt provide all ſuch *means*, by which the worſhip of God may be erected, defended and maintained. *Mal.* 1. 10. 1 *Cor.* 9. 13, 14. [We muſt pleade for Religion, and be at coſt for it: take away Arts, Tongues, Schooles, Colledges, and Maintenance, you will ſoon have no preaching, nor any worſhip of God.] Helping ſervice is forbidden to Images, but required for Gods Worſhip.

Q. Why ſhould we be ſo *carefull* to avoid *Images* and *Will-worſhip*?

A. Becauſe ſuch perſons be indeed *haters* of God; however they ſay, they doe it with good *intentions*, and in greater *honour* and reverence to God. [As the unchaſt Wife doth not love her husband, what ere ſhe profeſſe.] *Prov.* 6. 34, 35. *Hoſ.* 2. 2, 13. 2 *Chron.* 19 3. *Eſay* 30. 1. God will viſit this iniquity of the Fathers upon the Children to the third and fourth generation of them that *Hate* him.

CAP.

CAP. XXXI.

Of the third Commandement.

Thou ſhalt not take the name of the Lord thy God in vaine, &c.

Q. WHat is the drift of this third Commandement?

A. To provide for the glorifying of Gods great name, in our tongue and doings; that we ſo *behave* our ſelves, as God in all things may be *glorified*. [This Commandement directs us to an holy uſe of all Religion, and of every thing upon which God hath ſet his name.] 1 *Pet.* 4. 11. *Levit.* 10. 3. *Joh.* 2. 16. *Ezek.* 22. 26. *Mal:* 1. 13. *Ezek.* 8. 12. *Ezek.* 18. 2, 19. *Deut.* 28. 58. *Mat.* 5. 16. *Mat.* 6. 9. *Joh.* 11. 4. *Joh.* 15. 8.

Gods name is taken in *vain*, either { In an Oath, Or, Without an Oath.

Q. How *many* waies is it taken in vain in an Oath?

A. Foure. 1. By *vain*, and *needleſſe*, and *cuſtomary* ſwearing in mens common talk: Oaths cannot come *unawares* from a gracious

tious heart, much lesse ordinarily. *Eccles.* 9.2. *Iam.* 3.12. *Mat.* 5.34.37. *Ier.* 6.7.

Q. How, secondly?

A. By *false* swearing; as when we [a] affirme a falshood, or deny and conceal the truth, [b] or *falsifie* what we have promised by oath. [This is called perjury.] [a] *Zach.* 5.4. *Mal.* 3.5. *Lev.* 5.1. *Zach.* 8.16,17. [b] *Psal.* 15.4. *Ezek.* 17.16,18. with *Judg.* 9.20, 56, 57. 2 *Sam.* 21.1,7. with *Josh.* 9.15. Men are perjured, when they goe from what they have promised by Oath, as well as when they swear an untruth.

Q. How, thirdly?

A. By *wicked* swearing, that is, when by an oath, or vow, we *bind* our selves to doe evill, to doe any thing against charity, piety, justice, duty. [As that I will not come to such a mans house, or that I will be revenged on him: Also all sinfull *combinations*, Covenants and Oaths, to hide evill, or to set up any pretended good, contrary to Authority, Law, and duty; or contrary to any former Oaths and Protestations All this is wicked swearing: for Gods ordinance must not be a *bond* of iniquity.] 1 *King.* 19.2. *Act.* 23.12. 1 *Sam.* 25.22. *Hos.* 10.2,3,4. See *Iunius* & *Diodate in loc.*

Q.

Q. How, fourthly, do men take *Gods* name in *vaine* in an Oath?

A What they ſweare by the *creatures*, as many doe by their Faith and Troth, by the Maſſe, by their Drink, or, as I live, &c. [vainly, cuſtomarily, or in paſſion.] *Mat.*5.33,34. *Jam*,5.12. For theſe things men are *damned*. *Amos* 8.14. *Zeph.*1,5. *Eſa.* 45.23.

Q. But is it not lawfull to ſwear before a *Magiſtrate*, for the maintenance of truth, juſtice, and peace among men? *Three conditions in an Oath.*

A. Yes: Firſt, provided that we ſwear in truth. (the thing ſworne, or vowed, muſt be a *knowne truth.*) Secondly, in judgement. (as becomes a wiſe Chriſtian.) Thirdly, in righteouſneſſe. (not to the hurt of another.) *Jer.*4.2. *Exod*:22. 10,11.

Q. Isit not lawfull to make a *vow* and promiſſory Oath, whereby we bind our ſelves to *God*, to perform the thing that is gone out of our mouthes?

A. Yes; it is with theſe *two* conditions: *Of a vow.* 1. Firſt, that the *thing vowed* & promiſed be lawfull to us, and within our power and *callings* to performe. [Elſe we take *Gods* name in vain, if we *bind* our ſelves to doe that which is not in our Power, or *not lawfull*

full for us in our places to performe. [And therefore to vow single life, absolute and blind obedience to superiours, as Popish Priests doe; or to *vow* any thing against our duty, callings, former Vowes and Oathes, they be all unlawfull, and to be broken.] *Num.* 30.3. *Jer.* 44. 25. *Psal.* 24.4.

Q. What second *condition* is required in a vow and solemne protestation?

2. *A.* Because all lawfull Vowes must be performed: therefore we should foresee and *consider*, how meet, lawfull, and profitable, the Oath will be before we swear, that so we may safely performe our vowes [Our promissory Oaths must be with much caution and condition: It is a sinne not to performe a lawfull Vow.] *Josh.* 9.14, 15. 1 *Sam.* 14.44. *Jer.* 2.19. *Gen.* 24.5. *Judg.* 11.31. a rash vow.

Q. How is Gods name taken in vaine *without* an oath?

1. *A.* First, by *foolish*, light, *unreverent* speaking of Gods [a] Will, Titles, and Attributes; or of his [b] Word, and [c] works. [As in foolish *admirations*, O Lord, O sweet Jesus, Lord have mercy upon us, I never saw the like! Secondly, When gamesters thank God for their good *luck*. Thirdly,

Thirdly, when men *jest* with *Scripture-phrases*. Fourthly, when men speake *reproachfully* of Gods decrees. [as if I be predestinated, I shall be saved; if not, I shall be damned, doe what I can, &c.] [a] *Rom.* 9.19,20. [b] *Job.* 6.60. *Jer.* 23. 34. *Act.* 17. 32. [c] *Gen.* 4.24. *Mar.* 3.22, 29, 30. *Esay* 36.20, *Mic.* 3.11. *Zach.* 11.5.

Q. How, secondly, without an oath?

A. When men have *cursings* and imprecations in their mouthes. [As a pox, or a plague on thee, the Devill take thee, &c. It is a sinne to *wish a curse* to our selves, or others; as, God *damne* me, would I were *hanged*, &c.] 1 *Sam.* 17.43. 2 *Sam.* 16.7. 2.

Q. How, thirdly?

A. When we apply the name *Jesus*, or any other *name* of God, or any *sentence* of Scripture, to Charmes, sorcery, or other supernaturall uses. [As to drive away Devils, to doe *cures*, to sanctifie creatures not sanctified by God; as to baptize Bels, &c. this is a false application of Gods Word.] *Act.* 19.13. 3.

Q. How, fourthly?

A. When men goe about to *imitate* the miraculous, and *extraordinary* workes of Christ, and the Apostles. [As the Popish exorcisme; *ex tempore*, *Prophecying* of men uncalled, 4.

called and ungifted; laying on of hands to give the Holy Ghost; to make *empty signes*, without effects following, &c. This is a misapplication of Gods power, without promise or warrant; exposing of Religion to contempt, and a taking of Gods name in vaine.] *Act.* 19.13. *Act.* 8.18,19. 1 *Cor.* 14.31,32.

Q. How, fiftly, is Gods name taken in vain *without* an Oath?

5. *A.* When we performe any part of Gods worship *carelesly & perfunctorily.* [As when we pray without *understanding* and *good sense*, or for *fashion* and ostentation; when we preach without *preparation*, and for civill complement, or vaingloriously; when we receive the Sacrament, because it is the use at certain times in the year, &c. Now is Gods name taken in vain by us, though we seem to honour him.] *Jer* 48.10. 1 *Cor.* 14.11. See *Eccl.* 5.1, 2. *Mal:* 1.13. 2 *Tim.* 2.15. *Phil.* 15,16. *Luk.* 8.18.

Q. How, lastly, is Gods name taken in vaine without an Oath?

6. *A.* When we put *Gods Name, Cause*, & Religion, upon our *own worldly*, carnall, and base *ends* and enterprizes. [When Religion is made a cloak to carry on, or to cover any vile and unjust actions, then is

Gods

Gods name taken in vain.] *Jer.*7.9,10,11. *Mic.*3.11. *Mat.* 23.14. 2*Sam.*4.8,11. They put the name of God upon their wicked murther, saying, the *Lord* hath avenged thee of *Saul*: with 1*Sam.*26.8.

Q. Why must we be carefull of this Law?

A. Because God holdeth all *prophaners* of his name, for most vile persons; who, though they *escape punishment* amongst men, yet shall not escape Gods wrath. [They are under the Law, in whomsoever any of these sins reigne.] God will not hold him guiltlesse that taketh his name in vaine.

CAP. XXXII.

Of the Sabbath day we consider, the { 1. *Institution,* 2. *Change, and* 2. *Celebration of it.*

Remember the Sabbath day.

Q. WHat is the purpose of God in this Commandment?

A. God will have *every seventh* day *set apart*, and observed to his honour and *worship*

worship, in the duties of Religion, and not spent to our pleasure or profit. [It must be *separate* from other daies.] *Eze.* 22. 26. *Esay* 58. 13, 14. The Sabbath was instituted chiefly for the *publique* worship of God. *Exod.* 34. 21.

1. *Q.* Is this Law of keeping one day of seven, for an *holy* rest, still in *force*?

The Morality of the Sabbath.

A. Yes; it hath been from the *beginning*, and shall continue to the end of the world; & it is not in the *power* of man to alter this proportion of time [as to make the day of rest to be *sooner* or *later*, as on every fift, or on every eight day.] *Gen.* 2. 2, 3. *Heb.* 4. 3, 4. *Exod.* 16. 22, 25. *Mat.* 5. 18. [God created *seven* daies, and no more, and God *rested* from the beginning.]

2. *Q.* Touching the change of the day, The observation of the *Lords* day for the Sabbath: Is it from *Heaven*, or of men?

A. It is of *God*, who *changed* the day, though not the *number* of the day, to the first of the weeke, called the Lords day. *Act.* 20. 6, 7. 1 *Cor.* 16. 2. *Rev.* 1. 10. *John* 20. 19, 26. [This is a rule; looke what hath been *continued* down to us by the uninterrupted practice of the Churches in all ages from the *Apostles* times, and the *first* like

linke of that chaine, that is, the example, practice, *ground*, *reason*, & analogy thereof is found in Scripture: that is, to be acknowledged of *divine* authority, and not meerly of man: Now such is this of the Lords day, and baptizing of Infants; the Commandement *limits* out the *quotient*, and God by particular *designation* hath *pointed* out the day, from which none but God can againe alter it.]

3. For the celebration of the Lords day, two sorts of duties are required of a Christian:

Some { *Before* the day come.
{ *When* the day is come.

Q. What is required of us before the day come?

A. We must remember it, that is, we must be *mindfull* of it before hand; so to *contrive* and order our *affaires* and *affections*, that they may not hinder us in the *Lords worke*, on the *Lords day*. *Ex.* 16.5, 23.

Q. What followes hereof?

A. Therefore it is a sinne, first, to reserve some *odd choares*, or journies, or merry *meetings*, to that day: secōdly, to *encumber* our selves with more businesse then we can conveniently dispatch in six daies: [As to take in more worke, more writing,

more Merchandize, &c. In this kinde, Brewers, Tailers, Millers, Treaders of Wine-fats, and men of other occupations doe greatly offend, as many as doe not *order* their businesse to *end* with the weeke that so their *calling* may stand still, and their hearts be fitted to meet God in his Ordinances.]

Q. When the day is come, What is our duty?

A. It is two-fold: First, we must *rest* from all businesses of our callings, in *heart*, in *act*, and in *tongue*, both we and ours. [The law is spirituall, and binds the inward man.] *Neh.* 13.15,16,17. *Exo.* 34 21. *Exod.* 31.15,16. *Jer.* 17.24.

Q. What, secondly?

A. This rest must be an *holy* and sanctified rest; it must not be a *brutish* rest. [There is a difference between the rest of an Ox, and of his Master.] *Esa.* 58.13.

Q. What duties are required to an *holy* rest?

1. *A.* Foure: First, we must *prepare* our selves for a publick worship in the morning, by *examination* of our wants & waies, and by *Prayer*, both by our selves alone, and with our families, for Gods *blessing* on the ordinances, for the edification of our

our selves and others. [They that come without praying, goe away usually without a blessing.] *Exod:* 19. 10.

Q. What second duty is required?

A. We must be diligent to come to the publike assemblies, *timely*, *reverently*, and with our *company*, if we have any. *Act:* 15.21. *Luk:* 4.16. *Ezek:* 46. 10. *Act.* 10. 33. *Psal:* 42.4. *Heb:* 10.25. 2.

Q. What thirdly?

A. I must religiously *joyne* with the Congregation in the duties there performed; as in [a] Prayer, [b] praising and singing, [c] attending to the Word read or Preached, and [d] participation of the Sacrament. *Eccl.* 5. 1. 1 *Cor.* 14. 26, 27. [a] *Act.* 16. 13. *Mat:* 81. 19. 2 *Chron:* 5. 13. *Col:* 3. 16. [c] *Act:* 13. 15, 16. *Luk:* 4. 20. [d] 1 *Cor.* 11. 21. *Act:* 2. 42. *Act:* 20. 7. [It is a fault in the congregation to *divert* our selves from the *exercise* in hand, to *private reading*, or talking or gazing about; we must *make one* in every exercise of Gods worship.] 3.

Q. What fourth duty is required to the *sanctifying* of a Sabbath?

A. After the *Assembly* is dismissed, I must spend the *other time* in meditation, and reading of Gods word, in prayer, 4.

and conference of that we have heard, to the edification of our ſelves and families. *Act.* 17.11, 12. 1 *Cor.* 14.35. *Gen.* 18.19. [Theſe be the *duties* of the day.]

Q. Is *all* work ſimply unlawfull to be done on the Sabbath day?

Three ſorts of workes lawfull on the Sabbath day.

A. No; workes of *mercy* to [a] man or beaſt; [b] workes *about* the worſhip of God, and workes of *true neceſſity*, may be done. [God will have *mercy* rather then ſacrifice: It is therefore lawfull to *ring* bels to call the people together; to *travell* to a Sermon, to *dreſſe* our Meat, to *Milk* our Kine, to *ſet watch* & *ward*, & ſuch things as belong to the meet comfort of mans life: man is not made for the Sabbath, but the Sabbath for man.] [a] *Luk.* 13.11, 15. *Luk.* 14.1, 5. *Exod.* 12.16. 1 *King.* 8.65. *Mat.* 12.1, 7, 11. [b] *Mat.* 12.5. *Neh.* 13.19 *Joh.* 7.23. 2 *King.* 4.23.

Q. Why muſt we be carefull of this Law?

A. Becauſe if we make conſcience of the Sabbath day, we ſhall be *bleſſed* in our ſoules, and in the labours of the weeke daies. [Tis a *bleſſed day*; the day is not capable of bleſſing, or a curſe, in it ſelfe, but to the *obſervers* of it, it is a day of *bleſſing*.] *Eſay* 56.4, 6. *Neh.* 13.18. *Jer.* 17.24, 25.

CAP.

CAP. XXXIII.

Of the fifth Commandement:
Honour thy Father and Mother, &c.

THis Cemmandement ſhewes our duty, as we ſtand in *relation* one to another; as the duty of Children, Servants, VVives, Subjects; & the *reciprocall* duties or Kings, Husbands, Maſters, Parents. *Eph.*6.2,4,9.

Q. VVho are meant hereby *Father* and *Mother?*

A. Not onely our *naturall* Parents, but all ſuch as God hath linked to us, and *ſet over* us, in office and authority, or other preheminency above us. *Eſay.* 49. 23. *Job.* 29. 19. 2 *King*:5.13.

Q. VVhat is meant by *honouring* of them?

A. It is to *render* unto every one his dues, that is, ſuch *reſpect* as is due to his place, calling, or other dignity and preheminence which God hath beſtowed on him, and will have to be acknowledged in him. *Rom.* 13. 7. 1 *Pet.*2.13. 1 *Pet.*5.5. *Gen.*41.40,43.

To begin with the duties of Parents, and Children.

Duties of Parents.

Q. If I be a Parent, What is my duty to my Children?

1. *A.* The duties of Parents to their Children be *five*: First, to [a] *nurture* them in the knowledge and feare of the Lord; to train them up to Heaven; to *instruct* them in their duties, and to [b] *observe* and correct their vicious inclinations. [a] *Eph.* 6. 4. *Deut.* 6. 7. 2 *Tim.* 3. 15. [b] *Prov.* 19. 18. 1 *Sam.* 3. 13. 1 *King.* 1. 6.

Q. VVhat is the second duty of Parents?

2. *A.* In all things Parents must shew themselves *patternes of Godlinesse*, and not bane their Children by their irreligious examples; which makes both their own *counsels at home*, and the helpes of education *abroad*, to be unfruitfull unto them, *Psal.* 131. 2.

Q. VVhat third duty?

3. *A.* Parents must *cherish*, protect and *provide* for their Children of substance *honestly* gotten. 2 *Cor.* 12. 14. *Gen.* 30. 30. *Josh.* 7. 24.

Q. VVhat fourth duty belongs to Parents?

4. *A.* VVhen their Children are growne up, to fashion them to good [a] *manners*; to assist and direct them in *choice* of their [b] callings, and [c] Marriages. [And in other

other things wherein children want help of Governours.] [a] *Job* 32. 6. 2 *King.* 2. 23. *Job* 29. 8. [b] 1 *Sam.* 1. 28. [c] *Gen:* 24. 2. 1 *Cor.* 7. 38.

Q. What fift duty?

A. Parents muſt not [a] *provoke* nor diſcourage their Children, by diſgracing or reviling them; [b] nor by *withholding* things neceſſary for them; nor by *unequall loves*, making a difference of Children upon *outward* reſpects, to the juſt grife of the other. [a] *Col.* 3. 21. *Eph.* 6. 4. [b] *Gen:* 37. 4. *Deut.* 21. 15, 17. 5.

Q. If I be a *Child*, What is my duty to my Parents?

A. The duty of Children to their Parents, is *threefold:* Firſt, to *love*, reverence, and obey them, though they be poore folkes. *Eph.* 6. 1. *Mal.* 1. 6. *Luk.* 2. 51. *Prov.* 30. 17. *The Childs duty.* 1.

Q. What's the ſecond duty of *Children*

A. Not to [a] *waſt* their Parents, but to ſupport and [b] *cheriſh* them in all their wants and weakneſſes. [a] *Prov.* 19. 26. [b] *Mat.* 15. 4, 6. 1 *Tim.* 5. 4, 8. *Gen.* 47. 12. *Joh.* 19. 27. 2.

Q. What's the third duty of *Children?*

A. To receive the *inſtructions* and *corrections* of their Parents, and not to grieve them 3.

them by obstinacy and stubbornesse. *Deut.* 21.18.19.

Q. What followes hereof?

A. They be *naughty* children, (children of *Belial*) that [a] *inwardly* despise, or [b] *outwardly* revile, mock and disobey their Parents, causing shame and *griefe* unto them by their unkindnesse, unthankfulnesse, and other licentious living. [a] *Deut.* 27.16. [b] *Lev.* 20.9. *Gen.* 9.22,25. *Ro.* 1.30.

CAP. XXXIV.

The duty of Masters and Servants.

Q. IF I be a Master, What is my duty to my servants.

A. There be *four* duties of Masters: 1. they must give to their servants things *equall* and just, that is, equall [a] *commands*, equall *workes*, [b] equall *wages*, taking [c] care of them both in sickneſſe and in health. [Avoiding cruelty and hard usage; *contenting* themselves with that which a well minded servant may with a good conscience and honest care performe.] [a] 1 *Cor.* 7.23. *Exod.* 5. 18, 19. 2 *Sam.* 24. 4. [b] *Mal.* 3.5. *Jam.* 5.4. *Deut.* 24.15. *Gen.*

*Gen.*31.6,7,12. [c] 1 *Sam.*30.12,13. *Prov.* 31.15. *Mat.*8.6.

Q. What's the second?

A. Masters must not be *froward* and threatning to them. [Rebukes must be sparing, and with moderation, else our service will be their bondage. *Eph.*6.9. 2.

Q. What's the third?

A. Masters must heare the cause and *grievances* of their servants. *Job.* 31.13. 14,15. 3.

Q. Why is the fouth duty of Masters?

A. They must *chuse*, [a] and *encourage godly* servants, or else labour to make them such by [b] *instructing* them, by rebuking & *restraining* them from ill companies. [Such as have spent their *time* with us with love and fidelity, the greatest reckoning is to be made of them.] *Prov:* 27.18. *Act.*10.2,7. *Psal.*101,6,7. *Gen.*30. 27. *Gen.*18.19. *Exod.*20.10. 4.

Q. If I be a *Servant*, What is my duty to my Master?

A. There be *three* duties of Servants: 1. They must doe *service* to their Masters *faithfully*, willingly, desirous to please them well in what they doe, not crossing and answering againe, not slubbering over business for fashions sake. *Eph.*6.5, 6,7. 1.

6,7. *Gen.* 31.6. *Tit.* 2.9.

Q. What's the *second* duty of Servants?

2. *A.* They must not *filch* and purloyne, but procure their *Masters* credit and profit what they can. *Tit.* 2.10. *Gen.* 31.38, 29. 2 *Sam.* 12.28.

Q. What's their *third* duty?

3. *A.* They must *submit* to the instructions, and beare the rebukes of their Masters, without *stomack* and murmuring. 1 *Pet.* 2. 18. *Gen.* 16.9.

Q. This is the Servants duty: What followes hereof?

A. Therefore they be *naughty* Servants, that be *idle*, and slothfull, & *untrusty*, not *caring* for their Masters credit or profit, or whether they be pleased or displeased.

The duty of Kings and Rulers, and Subjects under them.

Q. What is the duty of Kings and Rulers?

1. *A.* They must study to *preserve* the people in [a] wealth, [b] peace and godlinesse, *protecting* them from wrongs, and thy themselves must not [c] *oppresse* them in any kind, by violence, or [d] wresting of judgement. [a] 2 *Sam.* 1. 24. [b] 1 *Tim.*

1 *Tim.* 2. 2. *Deut.* 17.17. [c] *Ezek.* 46.18. 2 *Sam.* 23.3. *Mic.* 3.9,10,11. *Mic.* 7.3,4 2 *Chr.* 16.10. 2 *Chr.* 10.4. [d] *Amos* 5.7.

Q. VVhat other duty is there of Kings and Magistrates?

A. They must be a *terror* to the evill, & an *encouragement* to the good. *Rom.* 13.3. *Amos* 5.10. *Mic.* 3.2. 2.

Q. VVhat is *due* from *Subjects* and inferiours, to their Kings and Rulers?

A. First, obedience to all their lawfull commands. [In the Lord.] *Tit.* 3.1. 1 *Pet.* 2.13. *Eccl.* 8.2. For the Lords sake, and in regard of the Oath of God. *Subjects duty.* 1.

Q. VVhat, secondly?

A. VVe must *render* unto them their *dues* of *Tribute* and custome, as it doth belong to them by any right of Law, Statute, custome, or otherwise. *Ro.* 13.4,6, 7. *Mat.* 22.21. [Tribute is a *duty*, not a *curtesy*, & men sin if they withhold it; for they attend continually upon our good.] 2.

Q. VVhat followes hereof?

A. They are *naughty* people that [a] *inwardly* despise, or [b] *outwardly* curse and revile, or disobey, and [c] *rise* up against their Rulers, or withhold their dues. [a] 1 *Sam.* 10.27. *Eccl.* 10.20. 1 *King.* 21.13. [b] *Act.* 23.5. *Josh.* 1.18. [c] 1 *Sam.* 24.6.

Q.

Q. But is it lawfull in no case for *Subjects* to rise up in Armes against their lawfull Soveraigne?

A. No, in no case; [a] No *supreme Power whatsoever*, or *wheresoever* residing, ought to be resisted by those that are under them, [b] especially if they have *sworn* Allegiance unto them. [a] 1 *Sam.* 24. 6. *Rom.* 13. 2. Whosoever resisteth the Power, resisteth the Ordinance of God: The Powers are nor from *beneath*, but from *above*. *Joh.* 19. 11. There is no power but of God. *Ro:* 13. 1. with *Ps.* 82. 6. He is the *Minister* of God. *Rom.* 13. 4. God is the *Soveraigne* Lord of the Whole earth, and Kings are his *deputies*, and Vicegerents; in them God is resisted, & they that resist shall receive to themselves damnation. *Pro.* 30, 31, 32. *& a King*, against whom there is no *rising* up. If we cannot with good conscience obey them, yet we must be subject, and *submit* unto them. 1 *Pet.* 2. 13, 14, 16. [b] *Ezek.* 17. 15, 16. *Judg.* 9. 19, 20, 24, 45, 56, 57. see.

CAP.

CAP. XXXV.

Duties of Husband and Wife.

THE duties of Husband and Wife: ſome be *common* to them both; ſome *peculiar* to the Man or Woman alone.

Q. What be the duties of Man and Wife, *common* to them both? 1.

A. Five: Firſt, for our *choyce*; we muſt marry in the Lord, that is, with ſuch as joyn with us in the *faith* & *worſhip* of the ſame true God. 1 *Cor.* 7.39. 1 *King.* 11.2, 4,7,11. 2 *Chron.* 21.6. *Gen.* 24.3, 6. 2 *Cor.* 6. 14,15.16. *Mal.* 2.11.

Q. What, ſecondly, is their duty? 2.

A. To pitty and doe good each to the *ſoule* of other; to bring one another from errour and darkneſſe, to be heires of the grace of life. 1 *Cor.* 7.16. 1 *Pet.* 3.7.

Q. What, thirdly? 3.

A. Mutuall *helping* each of other in counſels, care, and bearing the burthen of the family; eſpecially they muſt, as *yoke-fellowes*, joyn together in ſetting up *Religion* in the family. [They muſt draw in *one yoke*, and *one way*, in all good things: the burthen muſt not be caſt on one, through

through the sloth, niceneſſe, voluptuouſneſſe and pride of the other.] *Gen:*2.20, 24. 1 *Sam:* 25. 17, 24, 25.

Q. What, fourthly?

4 A. They owe one to another conjugall [a] *love* and *loyalty*, whereby they muſt love and *delight* one in another above all others, [b] *bearing* one anothers burthens and infirmities. [As ſickneſſe, ſillineſſe, poverty, frowardneſſe; and not by rigorous, churliſh and hardning wayes to *vex one another.*] [a] *Heb:* 13. 4. *Gen:* 20. 16. 1 *Cor:* 7. 12, 13. *Eph:* 5. 28, 29, 31. *Col:* 3. 19. *Gen:* 16. 6.

Q. What, fifthly, is their duty?

5. A. Mutuall *benevolence*, in a moderate and ſeaſonable uſe of the marriage bed. 1 *Cor:* 7. 4, 5. *Levit:* 18. 19, 25. 1 *Theſ:* 4. 4, 5.

Q. What is the duty more *peculiar* to the Wife?

A. She muſt be [a] ſober minded in all things, diſcreet, [b] keep at home, [c] obedient to her Husband, and [d] of a gentle and meeke ſpirit. It is a falſe commendation of women to be of a *great ſpirit*, to take upon them over their Husbands, to ruffle it, and bring him under; leave that for *Zipporah* & *Vaſthi*. *Exod:* 4. 25.

25,26. *Heſt.* 1. 12, 17.] [a] *Tit.* 2. 4, 5. [b] *Prov.* 7. 11. 1*Tim.* 5. 13. [c] 1*Tim.* 2. 12. *Gen.* 3. 6. *Col.* 3. 18. [d] *Prov.* 31. 26. 1 *Pet.* 3. 3,4. A *chearful*, *curteous*, modeſt, *mild* ſpirit becomes a Chriſtian Woman; a Chriſtan Wife muſt not be ſullen, nor *taunting*, not bitter, nor *captious* and untractable, nor domineering, nor vain, in falſe adornings of haire, *naked breaſts*, coſtly attire, and ſuch like *ſhewes* and witneſſes of an ungoverned and unſanctified heart.]

Q. What is the duty more *peculiar* to the *Husband*?

A. To dwell with the Wife according to knowledge, giving *honour* to her, as to the *weaker veſſell*, that is, not overbearing any thing contrary to her credit, place, & comforts; but fitting imployments, according to her abilities; making up in *love* and wiſedome, what is defective in her *weakneſſe*. 1 *Pet.* 3.7. [What beautifull Chriſtians ſhould we be, if we were carefull to performe and ſhew the power of Religion, in diſcharge of the duties that belong to us in our *ſeverall relations*; he is an hypocrite that is forward in *common duties* of Chriſtianity, and is not alike carefull of the particular duties belonging to his *relation* and *calling*.]

There

There be other relations of men who ought to give honour one to another; as *Paſtours* and *People*, young and aged, rich and poore, &c.

Q. If I live under a *Paſtour* or Miniſter of Gods Word, What is my duty to him?

A. The *Peoples* duty to their *Miniſters* 1. is threefold, Firſt, to [a] *eſteem* them very highly in love, for their workes ſake. Se- 2. condly, to [b] *provide* them liberall and honourable maintenance, to uphold the dignity of their callings. [a] 1*Theſ.*5.12, 13.2*King.*4.10.*Gal.*4.13,14. *Jer.*38.4,9. [b] 1*Cor.*9.6,10,13,14. 1*Tim.* 5.17. That *double honour* is ſpoken of their maintenance; it is a ſinne to make him a poor deſpicable man. *Gal.*6.6. *in all good things.*

Q. What is the third duty of people to Miniſters?

A. To ſuffer themſelves to be *guided* & 3. *amended* by their wholſome and faithfull doctrines. *Heb.*13.17. 2*Tim.* 4. 15. [These are not duties of *curteſy* and good nature, but of *conſcience* before God, who will require a ſtrict account of all the *deriſion*, ſlanders, *hard uſage*, and up-riſings againſt their *Miniſters* perſons, calling, doctrines, and godly admonitions, as if it were a glory to keep them *under*, or to carry on a

a fooliſh diſorder againſt them, &c. *Hoſ.* 4.4. *Mat.* 22.6,7. 2 *Chron.* 36.16,19. *Act.* 4.2,3,24. *Rev.* 11.5. See 1 *Cor.* 4 11, 12, 13. *Jer.* 26.15.

Q. What is the *Miniſters* duty to the flock? 1.

A. 1. He muſt goe in and out *before them* 2.
in a (*a*) *blameleſſe converſation.* 2. & (*b*) *feed* them with wholſome doctrine, (*a*) *plainly*, diligently (*b*) and *faithfully*, (*e*) *separating* between ſheep and goates; between pretious and vile; having (*e*) *compaſſion* on the ignorant, and them that be out of the way. (*a*) 1 *Tim.* 4.12. *Tit.* 1.6. *Levit.* 21.4, 21. (*b*) *Tit.* 1.9. 2 *Tim.* 3.16. *Jer.* 23.28. (*c*) 2 *Cor.* 4.2. 2 *Tim.* 2.2,25. 2 *Cor.* 12.15. (*d*) *Ezek.* 13.10, 19, 22. *Jer.* 15.19 (*e*) *Mat* 19. 36, 38. *Zach.* 11.15. *Heb.* 5.2.

Q. There be *whom* God hath made eminent above us in *gifts* of mind, *birth*, *age*, or eſtate; and we muſt honour *whom* God hath honoured: What is our *duty* to ſuch?

A. To *acknowledge* their gifts, and *reverence* their perſons; eſpecially if they be found in the way of righteouſneſſe. *Lev.* 19.32. *Prov.* 16.31. *Eſay* 3.5. *Dan.* 2.48. 1 *Tim.* 5.1.

Q. And what is *their duty* back againe to *Inferiours*?

A. They must not *disdaine*, nor dispise others that be *below* themselves in gifts or estate, but rather to be *beneficiall* to them, by their countenance, good example, & *best use* of their gifts. *Jam.*2.2. *Job.*29.15, 16,17. *Luk.*8.3.1 *Tim.*6.17. *Tit.*2.2. [All *tallents* are given for use; as the eie recieves not sight for it selfe, nor the stomack meat for it selfe, but for the body.]

Q. Because all men are to be *honoured*, and we must not doe any thing whereby our brother is set at *nought*: Tell me how *equals* ought to behave themselves one to. ward another? [As fellow-servants, fellow-Ministers, fellow-Citizens.]

A. They must be *curteous* one to another, & *respectfull*, giving honour one to another, not provoking, envying, or disgracing one another. 1 *Pet.*2,17, *Rom.*12. 10. *Mat.*22.6. *Gal.*5.26.

Q. Why must we be carefull of this Law?

A. Because God hath *annexed* outward blessings to the conscionable performance of the *duties herein* contained, namely, *long life*, & wel-being. [It shall be well with thee, and thou shalt live long.] We must take all outward promises with this *condition, viz:* so farre as they shall be expedient

pedient for the health of our ſoules, and not to the hurt of them; *Gods* children *have* long life, health, &c. or the *bleſſing* of them.]

CAP. XXXVI.

Of the ſix Commandement. Thou ſhalt not kill.

Q. WHat is the *purpoſe* of God in this ſixt Commandement?

A. 1. To provide for the *ſafety* and *preſervation* of mans life. 2. And it *forbids* all *unmercifulneſſe & cruelty*, whereby the life, or wel-being of the life of another is prejudiced and impeached. [We muſt not, 1. *Harme* our own, or anothers life. 2. Nor *wiſh*, in affection, any impairing of the ſame. Nor, 3. *Signify* by *tokens* any ſuch deſire.] *Mat.* 15. 19.

This Commandement is *broken* { Inwardly, Outwardly.

Q. How is it broken *inwardly*?

A. Two waies. Firſt, by *raſh* and unadviſed anger. [Now anger is an inward motion of *diſpleaſure* againſt another, inclining the heart to *wiſh* or practice *evil* to another;

another; there is a *just anger* against the sinnes of others: but sinfull anger is that which is conceived upon *surmises*, & false causes; or else is excessive in the measure, and continuance; or evill in its effects, moving us to doe evill.] *Mat.* 5.22. *Eph.* 4.31. *Jam.* 1.19,20. *Prov.* 14.29.

Q. How, secondly?

A. By *hatred* and malice, *envy* and de-
2. sire of *revenge* against another. [This is the *murther* of the *heart.*] 1 *Ioh.* 3.15. *Col.* 3.8. *Rom.* 12.19. *Obad. v.* 10,12.

Is all *revenge* unlawfull?

A. All *private* revenge in unlawfull: but God hath set the *Magistrate*, in his stead, to take vengeance upon a Malefactor, and to right *our* wrongs *for us*. *Prov.* 20.22. *Rom.* 13.4. *Rom.* 12.17. 1 *Sam.* 25.26,35.

Q. How is this Commandement broken *outwardly*?

1. *A.* Many waies: First, when the murther of the heart doth breake forth and discover it selfe in *dogged* and *wrathfull lookes* and gestures. *Mat.* 5.22. *Racha. Gen.* 4.5. *Mat.* 27.39. *Psal.* 22.13. *Gen.* 21.9. 2 *Sam.* 13.15. [All disdainfull and *scornfull carriages*; as the fleering of the countenance, laying out of the tongue, grinding of the teeth, biting the nailes, shaking

ſhaking the head, ſtamping with the foot at one, or any other *geſture* and carriage, whereby thy brother is ſet at *nought*, is a ſinne againſt this commandement; this is to ſay, *Racha.*]

Q. How ſecondly?

A. When the wrath and malice of the heart breaks forth into evill *ſpeeches*; as [a] railing, [b] ſcoffing, [c] brawling and chiding, [d] accuſing, upbraiding [e] and threatning, &c. Theſe ſhew the *venome* and *rancor* of the heart, and are the *murther of the tongue*; this is to ſay, *Thou foole.*] 2.

[a] *Pſal.* 59.7. 2 *Sam.* 16. 8. [b] *Mat.* 27. 40,43. 2 *King.* 2.23. [c] *Eph.* 4.31. *Tit.* 3.2. [d] *Pſal.* 52.4. *Ezek.* 22.9. [e] *Act.* 9,1. In all which places you ſee, that Railing, Scoffing, Brawling, Accuſing, Threatning, and ſuch like, are here forbidden.

Q. How, thirdly, doe men ſin againſt this Law outwardly?

A. When anger and fury breakes forth into *blowes*, ſo that we ſtrike, wound or maime another. *Act.* 23. 3. *Exod.* 2. 13. *Exod.* 21. 18, 20, 22. 3.

Q. How, fourthly?

A. In the *groſſe act* of murther, that is, when men lay violent hands on [a] *themſelves*, or [b] *others*, to the taking away of 4.

their *life*; [c] or else by *Counsell*, wishing, approbation, or any other way are *consenting* to the killing of themselves or others. [a] 1 *Sam.* 31. 4. 2 *Sam.* 17. 23. *Mat.* 27. 5. [b] *Gen.* 4. 8. [c] 2 *Sam.* 12. 9. 1 *King.* 21. 10, 13. *Mat.* 14. 8. *Act.* 8. 1. *Act.* 22. 20. [It is a fearfull sin. *Num.* 35. 31, 33.] *Judg.* 9. 24.

Q. How else doe men become guilty of *murther* in the sight of God?

5. A. When we [a] *neglect* the means of life and health; or else by [b] surfetting and drunkennesse *impaire* our own or anothers health; or [c] else doe *desperately cast* our selves and others into dangers, and sinnes, which are *punishable* by death. [a] 1 *Tim.* 5. 23. [b] *Rom.* 13. 13. *Hab.* 2. 15. [c] 2 *Sam.* 23. 15, 17. *Joh.* 11. 8, 9. [d] 1 *King.* 2. 23.

Q. How, *lastly*, doe we become guilty of *blood* in the sight of God?

6. A. By *unmercifull* and cruell dealings with other, using *oppressions* and extremities against them. *Esay* 1. 15. *Esay* 3. 15. *Jer.* 22. 13, 17. *Mic* 3. 2, 10. *Luk.* 11. 39. *Ezek.* 22. 7, 13, 27. [Such persons are compared to *Butchers*, to *Grinders*, to *Theeves*, to *Wolves*, & they are *murtherers* in the sight of God.]

2.

Q. VVhat is here *commanded* in this Law?

A. All workes of *sobriety*, meekneſſe, and *mercy*, whereby the life of my ſelfe or neighbour is preſerved. [VVe muſt put on [a] *bowels of mercy*; we muſt [b] *ſpeak* good unto them; [c] *defend*, and [a] relieve them as we can.] [a] *Col.* 3. 12. [b] *Gen.* 31. 29. [c] *Exod.* 2. 13. *Jer.* 26. 24. [a] *Luk.* 10. 37.

Q. As there is a life, ſo there is a *murthering* of the *ſoule*, as well as of the body and he is a Murtherer that kils his *owne ſoule*, or the ſoule of another. *Act.* 20. 26. VVhat doth God require of us in this regard?

A. That we ſhould not [a] plunge our ſelves, or others, into *ſin* and *hereſy*, by *rejecting* or *corrupting* the food of ſouls, Gods VVord, nor by any other *ſeducement* whatſoever; but [b] rather to bring our ſelves, and others, to a love of the truth, and *labouring* after the bread of life. [a] *Ezek.* 33. 8, 9. *Ezek.* 34. 4. 2 *Cor.* 7. 2. 2 *Pet.* 3. 16. *Tit.* 3. 11. [b] *Jam.* 5. 20. *Ioh.* 4. 10, 14, 26. *Iude v.* 20. 21. *Heb.* 3. 13.

CAP. XXXVII.

Seventh Commandement
Thou ſhalt not commit Adultery.

Q. WHat is the drift of this Commandement?

A. To provide for the *chaſtity* of our ſelves and others: Wherein God doth, 1. Require a *clean heart and body*, 2. And *forbiddeth* all words & geſtures that may ſound and allure to uncleanneſſe. *Mat:*5. 28. 1 *Theſ:*4.3,4.

This Commandement is broken { Inwardly, Outwardly.

Q. How *inwardly?*

A. By filthy *imaginations* and *deſires* of the heart, though they never break forth into the outward action. [that's the adultery of the *heart.*] *Col:*3.5. 1 *Cor:*7.9. *Gen:*39.7. 2 *Sam.*13.12.

Q. How is it broken *outwardly?*

1. *A.* Three wayes: Firſt by [a] *wanton behaviour* in [b] apparell, [c] countenance, [d] geſture and gate, or any other thing *belonging* to the externall deportment and carriage, *whereby* the *unchaſtity* and lightneſs of the mind is *diſcovered* or *procured*

[As,

[As mixt and lascivious dancings, dalliance, painting, naked breasts, haire, &c.] [a] *Gal*:5.19. 1 *Cor*:6 9. *effeminate*. *Rom*:13. 13. *chambering*, that is, familiar conversation with women in *private*. [b] 1 *Pet*:3.3. *Esay* 3. 18. [c] 2 *Pet*: 2. 14. *Prov*: 6. 25. 2 *King*: 9. 30. *Job* 31. 1. [d] *Esay* 3. 16. *Prov*:7.13.

2. How secondly?

A. By wanton *words*; by light, filthy, and *rotten* jestings, and communications. 2.
[This is the *adultery* of the *tongue*: Here then is condemned the reading & singing of *lascivious bookes* and poems, use of lascivious *pictures*, *&c.* The *memory* must not be loaded, nor the *tongue* exercised, with such vain, loose, *broad* speeches. He that would be free from *adultery*, must make *conscience* of wanton words and behaviour.] *Eph*:4.29. & 5.3,5. *Col*.3.8.

2. How thirdly?

A. By all bodily [a] uncleanness with *another*. [*Whereof* there are many degrees; as [b] *unlawfull* marriages, [c] *unseasonable* use of the marriage bed, fornication, [d] adultery, [e] incest, and all [f] *unnaturall* mixtures.] [a] 1 *Cor*.6.9. *Heb*: 13.4. *Deut*. 27. 20,23. [b] 1 *Sam*. 25. 44. *Mark*. 6. 18. *Levit*. 18. 18. [c] *Ezek*. 22.10. [d] *Prov*. 2. 17. 3.

17. *Mal.* 2. 14, 15. (e) 2 *Sam.* 13. 12, 14. (f) *Rom* 1. 24, 26, 27.

Q. Is not the *judgement* of God reveal-ed in ſpeciall manner againſt uncleane perſons?

A. Yes *divers* waies: 1. Not *only* in their
1. (*a*) bodies, eſtates, (*b*) name and (*c*) po-
2. ſterity: but 2. The *Lord doth alſo ſmite* them with (*d*) *ſottiſhneſſe* of judgement, (*e*) *diſtreſſe* of conſcience, (*f*) with a *ſecret diſlike* of honeſt & good men, & with *hardneſſe* of heart, to *hide* their filthineſſe with *lying, perjury*, (*g*) *murther*, &c. (*a*) *Pr.* 5. 10, 11. (*b*) *Prov.* 6. 33. *Iob.* 31. 9, 10, 11. (*c*) *Dt.* 23. 2. *Hoſ.* 4. 13. (*d*) *Hoſ.* 4. 11. (*e*) *Prov.* 7. 26, 27. *Prov.* 5. 3, 4. *Pſal.* 51. 10, 11. (*f*) *Prov.* 7. 8. (*g*) 2 *Sam.* 11. 6, 13, 15.

Q. What things are *commanded* as *means* and helpes of preſerving *chaſtity*, and avoiding bodily uncleanneſſe?

A. *Foure*: Firſt (*a*) *temperance* in meats
1. and drinkes. *Secondly*, (*b*) chaſt and *good*
2. *company*. (*a*) *Prov.* 23. 33. *Ezek.* 16. 49. *Gen.* 19. 32, 33. (*b*) *Prov.* 5. 8. *Prov.* 13. 20. *Eccleſ.* 7. 26.

Q. What be the *two* latter helps?

A. *Thirdly*, (*a*) *ſhamefaſtneſſe*, & modeſt
3. behaviour. And *Fourthly*, (*b*) lawfull mar-
4. riage. (*a*) 1 *Tim* 2. 9. *Ier.* 3. 3. [We are in danger

danger to loſe the *jewel*, if we loſe the *key*.] [b] 1 *Cor* 7.2,9,36.

Q. Is it not then a *fearfull* ſin to tolerate *Stewes*, and *prohibit* marriage?

A. It is the doctrine of *Devils*, befitting the Church of *Rome*, which is ſpiritually *Sodome*. 1 *Tim*. 4.1,3. *Deut*. 23.17,18. *Rev*: 11.8.

CAP. XXXVIII.

Of the eight Commandement:
Thou ſhalt not ſteale.

Q. WHat is the *drift* of this Commandement?

A. To provide for the preſervation of mans *outward eſtate*. 1. Wherein God [a] *forbiddeth* all *wronging* of our neighbour in his *goods*, together with all unlawfull waies of getting. 2. And *requireth* [b] equity and uprightneſſe in mens dealings. [a] *Eph*. 4.28. [b] *Levit*. 19. 35, 36. *Mic*. 6.8.

Q. What is meant by ſtealing?

A. All *getting* [a] and *keeping* [b] of that which belongs to another, againſt his *knowledge* and *conſent*, whether it be done ſecretly [c] or openly, by fraud or under

under colour of Law and Right. [a] *Ezek.* 22. 13. *Jer.* 17. 11. [b] *Mic.* 6. 10. *Job* 20. 15. [c] 1 *King.* 21. 15. 1 *Cor.* 6. 8. *Luk.* 19. 8.

Q. How doe men become guilty of this sinne of *stealing*?

Five waies of stealing.

1. A. Five wayes: Firſt, by downright *robbery*, and ſecret filching and purloyning. [As robbing by Land or Sea; concealing of things found, or lent.] *Zach.* 5. 3, 4. *Joſh.* 7. 11, 22. *Levit.* 6. 2, 3. *Eſay* 1. 23.

Q. How ſecondly?

2. A. By hard, unreaſonable, and *fraudulent bargaining* in buying, ſelling, and other like contracts, wherein we gain from our brother to his *loſſe* and grief, working upon his *weakneſs*, or *neceſſities*. [Theſe are as bad as an High-way theefe.] *Lev.* 19. 11. *Am.* 8. 4, 6, 8. 1 *Theſ.* 4. 6. *Zeph.* 1. 9. *Jer.* 22. 13. [And of this theft are guilty all ſuch perſons, 1. As *engroſſe*, enhaunce, and falſifie commodities. 2. They that ſell *cracht titles*, or things they ſhould *not ſell*, as places of *Juſtice* and judicature, *places* of *charity* and piety, as Parſonages, and ſpirituall promotions, places in Colledges, Hoſpitalls, &c. 3. They that uſe *falſe* weights or meaſures. 4. Racking of tenants, and all men that uſe *more wit* then *conſcience*

conſcience in dealings. All kind of *oppreſſion* is theft.]

Q. Who, thirdly, are guilty of *theft* before God?

A. They that by *force*, or *pretence* of *Law*, wreſt things from their neigbours, or drive them to *unreaſonable* compoſitions. [Such are the removing of *Land-markes*, and forced *incloſures*; forcing of a Woman to ſell her jointure, or Children their inheritance; alſo prolonging of *Law-ſutes*; tiring poore men, & *overpowring* them by Bribery, Friendſhip, &c. Theſe are great thefts; but God can, and doth hamper them.] *Prov.* 22.28. *Mic.* 2.1,2,8. *Mal.* 3,5. *Ezek.* 22.12. 1 *Sam.* 12,3. 3.

Q. How, *fourthly*, are men guilty of *theft* before God?

A. By *lending*, or *borrowing*, to the deceiving and oppreſſing of our brother. [Sometimes the Lender gripeth the Borrower, and ſometimes again the Borrower deceives the Lender.] *Ezek.* 22.12. *Pſa.* 37.21. *Rom.* 13. 8. ['Tis not a ſin to borrow for ones *need:* yet to borrow *without* cauſe, or to maintain pride and idleneſſe, and beyond our abilities to pay, that is evill.] 4.

Q. Under the name of theft is forbidden

den all *unlawfull* waies of gaine: Tell me then: How, *fifthly*, doe men sin against this Commandement in outward act?

5. *A.* By using *unlawfull callings*, and ungodly practises, to get their livings. [As doe Gamesters, Jugglers, Stage-players, Rope-dancers, &c. also they that *sell justice*, or the gifts of the Holy Ghost; or else expose their *bodies* for *hire*, or their *wits* and pens to get money by filthy Poems, false and foolish writings, &c.] *Act.* 16,16,19. *Act.* 19.24,25. *Deut.* 23.18. *Mat.* 4.9. *Luk.* 18.8. *Mat.* 26.15.

Q. Thus we wrong our Neigbbour in his goods *outwardly*; there is a *theft* also of the *heart*, *Mat.* 5.19. Tell me then: How doe we sinne against this Commandement *inwardly*?

A. Two waies: First, by *grudging* and wishing evill to the prosperity of others, or plotting their dammage. *Psal.* 73.3, 21, 22. *Deut.* 22.1.

Q. How, secondly?

A. By *Covetousnesse* and discontentednesse with our own estates. *Eccles.* 5.10. 1 *Tim.* 6.10. *Prov.* 15.27. *Esa.* 32.7, 8. *Prov.* 30.15. *Hab.* 2.5. *Heb.* 13.5.

Q. How doth *Covetousnesse* discover it selfe; [No man will yeild himselfe to be

be a Covetous person.

A. 1. A covetous person spendeth many *pretious thoughts* and delights upon abundance. 2. He placeth much *credit* and *comfort* in that *treasure*. 3. And for *attaining* thereof, he will do *mean* things, yea *sinfull* things, and *hidden* things of dishonesty: [He covets & *desireth* more then he *dares* to *pray* for: that's a Covetous person.] *Ezek.* 33. 31. *Eccles.* 4. 8 *Prov.* 28. 20. *Eph.* 5. 5. *Three signs of a covetous person.*

Q. Thus of things *forbidden*. What doth the Lord *require* of us in this Commandement?

A. Foure things: First, to *worke* with our hands the thing that is good, that is, to be diligent in a *lawfull* calling. *Eph.* 4. 28. 2 *Thes.* 3. 8, 10. *Prov.* 10. 4. *Gen.* 2. 15. *Gen.* 3. 19. 1.

Q. What, secondly?

A. *Frugality* and *providence*, in using our goods according to the rules of *Charity* and *justice*. *Joh.* 6. 12. *Psal.* 112. 5. 2.

Q. What, thirdly, and fourthly?

A. 3. To *deal justly* with our *Neighbour*; [a] to *help* him in his estate. 4[ly], And if we have wronged him, to [b] make *restitution*. [a] *Deut.* 22. 1. 1 *Sam.* 25. 16. *Gen.* 30. 33. 1 *Thes.* 4. 6. [b] *Gen.* 43. 12. *Job* 20. 3. 4.

17.

15,18,20. *Ezek.*33.15. *Luk.*19.8. *Mat.* 27.7. *Philem.v.*18,19.

Q. How doe men ſinne againſt their *own* eſtates?

A. By *idleneſſe & waſtfullneſſe* impairing it. [No man hath *power* over his *own goods*, to waſt them in rioting, in clothes, building, gaming, ſports, &c. as he *pleaſeth:* but we muſt uſe them as ſtewards, who are to bring in their *bills* of expence unto God.] As thus much for this, and ſo much for that.] 2*Theſ.*3.11. *Prov.*18.9. *Prov.* 19.26. *Luk.*15.13.

CAP. XXXIX.

Ninth Commandement:
Thou ſhalt not beare falſe witneſſe, &c:

THE purpoſe of God in this Commandement, is, to preſerve *truth* amongſt men, to maintaine the good *name* and eſtimation one of another; to this end ſome things is *forbidden*, and ſome things *commanded*.

It is broken outwardly. Q. What is *forbidden* in this Commandement?

1. *A.* All kinds of *lying* and miſ-ſpeaking of our brother, to his hurt and diſcre-

dit,

credit. *Esay* 63.8. *Col:*3.9,10. *Rev:* 22.15. *Joh:*8.44.

Q. But is a *jesting* lye, and lying for the profit of another, unlawfull?

A. It is; no occasion or *pretence* can make a lye to be lawfull. *Job* 13.7,8. *Rom:* 3.7,8. *Gen:* 20.9,12,16. 1 *King:* 13. 18. *Hos:*7.3.

Q. Shew some other particulars *wherein* we sin against this Commandment?

A. The *grossest* and most harmfull kind of *lying* is in judgement, and bearing of witnesse, when either the *Judge*, *Witnesse*, or *Pleader*, shall deny, conceal, pervert, and dissemble the truth, or countenance the wrong [It's a sinne to shrink from the truth, when Religion, Justice, or Charity, doe call for the maintaining of it. *Jer* 9.3.] *Deut:*19 18. *Mic:*7.3. 2 *Tim:*4. 16. *Prov:*24 11,12.

Q. How secondly, is this Law broken?

A. By backbiting, *slandering*, harsh and unjust *censures* of others; or any way raising or taking up an evill report against our brother. *Psal:*15.3. *Exod:*23.1.2. *Sam:* 16.2,3. *Neh:*6.6. *Levit:*19.16. *Mat:* 7.1: *Mar:* 3,22,30. 2 *Sam:*16.3.

Q. How, thirdly, doe we sin against this Commandment?

3. *A.* By *dissimulation*, and equivocation; that is, when we are made to *believe* one thing, and another is *intended*; or when mens words doe beare a *double* sense. [So that there is one proposition *reserved* in the mind of the equivocator, which *crosseth* that which is uttered by the tongue: 'tis a sinne to dissemble and equivocate.] *Ier.*8.9. *Psal.*12.2. *Psal.*15.2. *Mat.*26.72.

Q. How, *fourthly*, doe we sin against this Commandement?

4. *A.* When we speake the *truth* in *malice*, that is, with an intent and desire to hurt and disgrace another. [As *Doeg* did.] 1 *Sam.*22.10. with *Psal.*52.2,3,4.

Q. Out of the heart proceeds *false witnesse*. *Mat.*15.19. *How* doe men offend in *heart* against this Commandement?

Inwardly. *A.* Two waies: First, by evill *surmisings*, and ungrounded suspicions, [a] thinking *hardly* of others without a cause. [That is, upon some [b] weak *matter*, or weak (*c*) *evidence*; as upon hear-say, jealousie, uncharitable collections, &c. all which proceed from want of love.] [b] *Mat.*9.3,4. *Ioh.*7.24. *Ioh.*9.16. [b] *Rom.* 14.3. 1 *Tim.* 6.4. [c] 2 *Sam.*10.3. 1 *Sam.* 22.8,10. 2 *Sam.*16.4. 1 *Sam.*24.9.

Q. How, secondly?

A.

A. When we can *rejoyce* in the *disgraces* of another, being glad to heare him evill spoken of; or else to be grieved for their good esteeme. [This also proceeds from want of love.] *Mat.* 21. 15. 3 *Ioh. v.* 10, 12. 1 *Sam.* 18. 7, 8.

Q. These be things forbidden: What doth the Lord *require* of us in regard of our brother?

Duties required.

A. First, that we speak the *truth* in love *no more*, nor *no lesse* then the truth. [Without wrenchings, fetches, doublings; without *flattery* or detraction.] *Eph.* 15. *Psal.* 12. 2. 1.

Q. What, secondly?

A. To *defend* [a] our brothers good name, as farre as may stand with good conscience; and if we have [b] *wronged* it, to *repaire* the same. [*Recanting* that which hath beene *falsely* said; explaining that which hath been *doubtfully* said, and praising or *justifying* them in that wherein they have been unjustly condemned] [a] 1 *Sam.* 19. 4. *Ier.* 26. 9, 16. *Prov.* 25. 23. *Prov.* 24. 11, 12. [b] 1 *Sam.* 24. 17. 2 *Sam.* 19. 19, 20. 2.

Q. By what *meanes* must I defend my brothers good name?

A. We must [a] *construe* things in the 3.

beſt ſenſe;and when they cannot be *altogether* excuſed,yet we muſt [b]acknowledge other good things to be in them. [That their honeſty be not quite trodden under foot,&c.] [a] 1*Cor*.13.7.1*Pet*.4.8. [b] 2*Chr*. 19.3.

Q. How doe men ſinne againſt their *own good* names?

A. Two waies: Firſt, when we ſpeak more or leſſe of our ſelves then is true, making our ſelves *better* or *worſe* then we are, diſſembling the good or evill that is in us. [When men *leſſen* faults,or *greaten* their virtues;or on the contrary,doe *augment* their ſinnes and unworthineſſe, and *debaſe* Gods goodneſſe in any kind towards them, or in them,that's a falſe teſtimony of our ſelves;*boaſting* or *bragging* and ſelfe-condemning, they be both of them evill.] *Gal*. 2. 13. *Exod*.4.10.1*Sam*: 21.14,15.*Prov*.13.7.*Prov*.27.2.*Prov*.20. 6.*Acts*.12.22.

Q: How,ſecondly,doe we wrong our own good names?

A. When we *deſerve* [a] an evill report, or elſe (*b*) *ſuffer* an evill report to reſt upon us unjuſtly. [Both theſe doe wound a good name.] [a] *Ge*.34.30.1*Sa*.2.24.*Phi*. 4.8. [b] *Act*.24.12.*Mar*:3.23,24.*Job* 27.5.

Q.

Q. By what *means* may a Chriſtian preſerve and *defend* his own good name againſt ſlanders and falſe accuſations?

A. There be two waies: Firſt, he muſt [a] *cleare* himſelfe of the ſlander before men by a modeſt and diſpaſſionate conviction of the defamer. 1. At leaſt he muſt ſtop [b] their *mouthes* by an holy and blameleſſe converſation. [a] 2 *Sam.* 19. 26, 27. 2 *Cor.* 11. 5, 12. [b] 1 *Pet.* 2. 12, 15. *Tit.* 1. 11, 13. 1. 2.

CAP. XL.

Tenth Commandement.
Thou ſhalt not Covet, &c.

HEre God takes order with the *firſt motions* and inclinations to evill, though they never come to the *conſent* of the will, and *purpoſe* of the heart. *The ſcope.*

Q. *Thou ſhalt not covet:* What is here forbidden?

A. The *firſt motions* unto ſin, the *luſting* of the old man, though we never purpoſe nor conſent unto them. [All evill inclinations and motions of the heart *before* conſent, as vaine thoughts, ſuddaine paſſions and affections, and all

luſting of the *old man* againſt the will of God. [So *Paul* expounds this Commandement. *Rom.*7.7,23. *Jam.*1.14. *Gal.*5.17.

Q. What is the *particular coveting* here forbidden ?

A. Diſcontentednesſe with that we have, *wiſhing* and longing after that which is anothers. [As when we be not content with that place and *condition* which we hold in the Family, Church, or Commonwealth; but the heart is ſtill riſing, *wiſhing*, *woulding* after the condition of another; as would I were a Maſter, or a Miniſter, or a Tradeſman, rather then a Miniſter, &c. This unquietneſſe of the ſpirit, this *ſickneſſe* of the deſire, repining, *riſing*, and ſaying *within* our ſelves, O how well could I live, if I had ſuch a field, ſuch a Wife, ſuch a Servant, &c. theſe *motions* be contrary to that compleat contentment which is here requirey.] Under this *particular concupiſcence* of the heart, coveting that which is *anothers*, all evill motions and deſirings of the *like kinde* are forbidden; namely, all *luſtings* againſt the Law of the minde; all the riſing, enmity and *Rebellion* that is in our nature againſt the things of the Spirit; the ſuddain paſſions and perturbations of the mind; alſo the *rolling* of vain thoughts

thoughts in the mind, as *thoughts* of *pride*, revenge, the *moving* of the heart towards any evill *object*, though without any ſetled approbation of the ſame. But tell me:

Q. Are theſe thoughts and motions *ſinfull*, if we doe not *conſent* unto them, nor purpoſe to put them in practice?

A. Yes, they are: The very *riſings* of *corruptions* within us, are ſins to be repented of: [They are as the *ſcum* and boiling, of the pot, the riſing of the mud, &c. A *lame* horſe, if he move, he will halt in going: An *inſtrument* out of tune will jarre in the ſounding, and that is a fault; there is ſomething *wanting* that ſhould be unto perfection; ſo in our very *natures*, there is a jarring and a ſwerving from the Law of God, and that uprightneſſe, wherein God *created* man; and theſe ſwervings are the *fruits* of ſinne; and the *cauſes* of ſinne in us, as *Jam.* 1. 14, 15.] *Rom.* 7. 21, 23, 24. *Gen.* 8. 21. *Eph.* 4. 22.

Q. What ſay you then of evill *ſuggeſtions* and thoughts that ariſe in our minds, as thoughts of Blaſphemy, &c. are they ſinnes?

A. If they be *caſt* in by Satan, and not yeelded unto by us, they be *Satans* ſins, and not *ours*; [To be *tempted* is no ſin, for *Of Satanicall injections.*

Christ was tempted, and had evill thoughts *cast* into his mind by Satan; but to yeeld to the temptation, that is our sinne. *Mat.*4.6.*Mat.* 16.23.

Q. How may it be *discerned* whether the evill motions doe arise from our own corrupt hearts or from Satan?

1. *A.* Two waies: 1. If the motion or temptation be *unnaturall*, (*that is*) if thoughts arise which tend to the destruction of our naturall *well-being*, or of our spirituall & *eternall* well-being, it is then from Sathan, and if we *consent not* to such thoughts, they are not our sins but Satans: Perhaps thou hast thoughts to *curse* God, to wish there were no God, thoughts perhaps of *despaire*, or to *kill* ones selfe or others, &c. these be Satanicall injections; for nature *loveth* it selfe, and so doth grace our new and spirituall nature, and therefore if we resist and dislike such motions, they be not sinne to us. *Matth.*4.9. *Matth.*16.23. 1. *John* 4.3. *Mat.*3.28.

Q. How else may that be *known*?

2. *A.* By the *manner* of their comming, if they seaze upon us with *terror* & affrightment, suddainly and unexpectedly, so that the soule is *burdened* and *groaneth* under them, willing to be rid of them, it is a signe

ſigne they come from Sathan; [And ſuch thoughts and *tentations* are our *trials* and afflictions, but not our ſinnes; evill thoughts which *agree* to *nature* & to our diſpoſitions,(as that of *Davids* numbring the people,and *Judas* ſelling his Maſter,) though Sathan caſt them into our minds, and ſtirre us up thereunto, yet they are *our* ſins as well as *Sathans*.] *Matth.*4.10. Chriſt had *indignation* againſt that motion.

Q. What doth this Law forbidding all concupiſcence,*informe* us of?

A. Two things: Firſt,it ſhewes the infinite *purity* of Gods Law which requires a conformity to his will,not onely in our wils, affections and actions, but in the very *frame* and temper of the ſoule:[That no evill motions ariſe againſt God.]

Q. What,ſecondly?

A. It ſhewes the *impurity* of our nature, which is ſo great,that for it *alone*,(though we never harboured an evill thought)the Lord might juſtly abhorre us for ever: [And therefore theſe inward *workings* of *corruption*,the untowardneſſe & contrariety of our natures againſt God, are to be bewailed and crucified, if we deſire to be *found* in repentance.*Joh.* 15.15,16. *Eph.* 2.3.

Eph. 2. 3. *Pſal.* 51. 5. *Ier.* 17. 9. *Eph.* 4. 22. *Rom.* 6. 6. *Rom.* 7. 21, 24.

Q. Is every ſoule bound to make conſcience of the Law, in *forbearing* the ſins forbidden, and *doing* the duties commanded?

A. Yes: To his power he muſt keep it all, elſe he is *under* the Law, and not under Chriſt. [And conſequently muſt periſh for ever.] *Rom.* 6. 14. *Rom.* 2. 25. *Gal.* 5. 24.

Q. Are there, *beſides* this Law of God, other *Lawes* and precepts of the Church to be obſerved of Chriſtians for *conſcience* ſake: [As to obſerve *Saints daies*, keep *faſting* daies, make *confeſſion* to the Prieſt at certaine times in the yeare of all our ſins, heare Maſſe upon holy daies. *Canifius Cat.*]

A. No there is nothing to be *added* to the *written* Word of God, it being in it ſelf moſt holy, *perfect*, and ſufficient to make men *wiſe* to ſalvation, *Deut.* 4. 2. *Rev.* 22. 18. 2 *Tim.* 3. 16, 17. [Man hath no power to make Laws to the *conſcience*; civill conſtitutions they may make for outward *orders ſake*; which we are to obſerve, if they be agreeable to the Word of God, not otherwiſe.

Q. Are there *Evangelicall* counſels of *perfection*

perfection, distinct from precepts, which if we keep *voluntarily*, do help forward our salvation, and increase our glory? [As that of poverty, single life, blind obedience to superiours? *Canitious Cat.*]

A. No, the Lord hath left us a *liberty* in some things, but our *choice* therein is no part of perfection, and other things named for *counsels*, are not left to our *curtesy*, but are duties to be performed as occasion requireth. [The only *service* and sacrifice which God accepteth, is, *obedience* to his *will* in his Word, and God refuseth whatsoever a man taketh in hand *besides*.]

Q. Well then, there is but one Law under which we stand, and the *end* of that Law is, as hath been said, to *drive* us unto Christ. Tell me what must we *goe* to *Christ* for?

A. For three things. 1. For [a] *mercy*, to forgive our sinnes. 2. For [b] *strength* and *victory* over our sins. And 3. for [c] *acceptance* of our will for the deed. [For the Law *justifieth* no transgressor, the Law gives no *grace* to keepe it selfe, the Law *accepts* nothing but compleat obedience.] [a] *Rom.* 10. 4. [b] *Joh.* 1. 16. 2 *Cor.* 3. 6. *Gal.* 3. 2. [c] *Eph.* 1. 6. *Heb.* 13. 15. 1 *Pet.* 2. 5. 1. 2. 3.

Q.

Q. Our faith is unperfect and ſo is our obedience, what is our *duty* in regard of the *imperfection* of both?

A. We muſt ſtrive to *encreaſe* and *grow* in grace by a diligent and *conſtant* uſe of *all* thoſe *means* which God hath ſet apart and ſanctified to that end. [If we have a dimneſſe in the eyes, or a lameneſſe, we will try twenty waies to help it, ſo, &c. and to this end, *only the wayes* of God are available, and muſt be uſed in their place, *one ordinance* helps another.] 2 *Pet.* 2. 18. *Heb.* 6. 11, 12. *Luke* 17. 5. 1 *Theſ.* 4. 1, 10. *Prov.* 1. 24. *Iob* 17. 9. He that *hath clean hands*, ſhall be *ſtronger and ſtronger*.

CAP. XLI.

Of the meanes of Working and encreaſing faith & 1. of Hearing the word of God.

THere is a threefold uſe and benefit of the *means* of grace, *viz.* 1. To *worke* faith and converſion. 2. To *encreaſe* graces begunne. 3. To *ſeale* up the aſſurance of all to our hearts.

Q. What be thoſe means which God hath ſanctified and ſet apart for the *begetting* & encreaſing of his ſaving graces in us?

A.

A. Three: Firſt, the exerciſe of the [a] *word* Read and Preached. Secondly, *prayer* [b] publick and private. Thirdly, and the uſe [c] of the *Sacraments*. [a] *Rom.* 10. 13. 14. *Act.* 8. 31, 35. *Act.* 13. 15. 27. *Act.* 15. 21. [b] *Luk.* 11. 9, 13. *John* 16. 23. *Act.* 16. 13. [c] *Luk.* 7. 30. 1 *Cor.* 10. 16. 1 *Cor.* 11. 17. *Mat.* 3. 6. 7. *Mark* 1. 4.

1. Of *hearing* the word of *God*.

Q. How may I *heare* the word of *God* to my *comfort* and ſalvation?

A. Some things are required, 1. Before we come to Heare. 2. Some things in Hearing. 3. And ſome things after we have Heard.

Q. What is required before we come?

A. Before I come, I muſt ſet my *heart* and minde in *frame* by due preparation. *Exod.* 19. 10, 11. 1 *Sam.* 6. 20. *Acts* 10. 33. *Luc.* 8. 18.

Of preparation before Hearing.

Q. Wherein Stands this *preparation* to *right* hearing, or reading the word of God?

A. In three things: Firſt, the heart muſt be *emptied* of all ſtumbling blocks of iniquity, I muſt receave it in an *honeſt* heart, (*that is*) with a teachable & *tractable* heart, *reſolving* to practice whatſoever is taught me out of Gods word [I muſt not *ſet up* any 1.

any imaginations, reasonings, or purposes, which may make me to be *offended*, and stumble at the Word, being disobedient: but I must *submit* every opposite desire to the obedience of Jesus Christ. *Ezek.* 14.7. *Ezek.* 33.32. *Mat.* 19.22. *Iob.* 5.44. *Ier.* 4.3. *Act.* 10.33. *Luk.* 8.15. Rom. 6.17. *Iam.* 1.21. 1 *Pet.* 2.1, 2, 8. Lord here I am before thee *as they clay*, fashion me to thine owne mind and will.

Q. Wherein, *secondy*, stands right preparation?

2. *A.* We must not come *heavily*, and for *formes* sake, but with an *hungring* and thirsting after the good knowledge of God, desirous to grow by it in grace and goodnesse. *Esa.* 2,3. *Luk.* 1.53. 1 *Pet.* 2.2. *Iob.* 23.12. *Psal* 19.10, 11.

Q. Wherein, *thirdly*, stands this preparation?

3. *A.* We must *pray* for the Spirit, and blessing of God, to accompany the outward Ordinances, without which they are uneffectuall. [Many men know these directions: but didst thou ever put them in *practice*? Didst ever set thy selfe by hearing to get wisedome, and be healed?] *Prov.* 20.12. *Luk.* 24, 45. *Esa.* 48.17. *Psal.* 119. 18.

Q.

Q. 2. In *hearing*, What must we doe?

A. The Word must be heard with reverence, and attention, and mingled with faith, that is, I must *believe* that it is true, and *true* to me. [As if I heare a *promise*, or a *duty*, or a *marke* of grace, I must take it to my selfe, as true and good to me.] *Heb.* 4, 2. 3. *Luk.* 4. 20. *Act.* 13. 46.

Q. What *help* have you thus to *prepare* and dispose your heart?

A. I must consider, that it is not the will [a] and word of *man*, but of God, by which also I shall be judged; and therefore if I [b] *resist* it, I stand not out against man, but against God. [Untill I give Gods Word a *divine* authority over my heart, I am but an hypocrite, I can never believe, &c.] [a] 1 *Thes.* 1. 4, 5. with 1 *Thes.* 2. 13 [b] *Zach.* 7. 12. *Act.* 7. 51. 2 *Chr.* 34. 19, 21. *Ezra* 9. 4. [This consideration would free the heart of *impatiency*, and contempt of the Preacher, of *pride* of our own hearts, and other carnall affections, which make the Word unfruitfull unto us.

Q. 3. What must me doe *after* we have heard?

A. Two things: First, we must *meditate* and conferre of it, and examine it, (as the 1.

Bereans

Bereans did) that ſo the rules of Gods Word may be *rooted* in our underſtanding, memories and affections. *Acts* 17.11, 12. *Luke* 2.51. 1 *Cor:* 14.35.

Q. What ſecondly?

A. We muſt be carefull to turne hearing into *practice*, for not the hearer, but the doer of the word is bleſſed. *Matth:*7. 24, 26. *Jam.* 1.22, 23. 25. *Pſal:* 119.105. *Prov.*9.21, 22. *Luke* 11.28.

CAP. XLII.

Of Prayer, which is the ſecond means of Grace:

PRayer is an excellent means to obtaine all good things ſpirituall and temporall at Gods hands. *Iam.* 1.5. *Luke* 18.1, 2.

Q. What is Prayer?

What it is. *A.* Prayer is a *wreſtling* with God or a making *known* of our requeſts to God with ſupplications for good things according to his will, and giving him the *praiſe* of all the good we have. *Gen:*32.24. *Hoſ:*12.4. *Phil:*4.6. *Neh:*1.8. There be many things *required* to the making of an acceptable prayer, to a right manner of calling

calling upon God, which shall be set down as followeth.

Q. *To whom* must we make our prayers? 1.

A. *Only* to God in the *name* and mediation of Jesus Christ, Christ bids us pray to our *Father* in heaven. *Col.* 3. 17. *Eph.* 3. 12, 14. 1 *Tim.* 2. 5. *Rev.* 8. 3. *To whom.*

Q. What is it to pray in the *name* of Jesus Christ? 2.

A. It is not only to say those words, [*through Jesus Christ our Lord Amen*;] but it is by faith to *plead* the grace of the *Covenant* made with us in Christ: [to make him the great Master of *Requests* in Heaven; it is an interposing and *pleading* of Christs merits with the Father, to speed our desires.] *Acts* 4. 29, 30. *John* 16. 23. *Heb.* 3. 15. *Through whom.*

Q. Why must we call upon God *alone*, and not upon any *creature*, either Angels, or Saints departed?

A. Because *God alone searcheth all* hearts, knoweth all griefes, *hears* all prayers, and is *alone able* to satisfy our desires, and supply our wants. [To pray to one doth suppose in him these *two* things: 1 *Omniscience* (that is) knowledge of all hearts, of all our wants, desires and groanings. 2. *Omnipotence*

Catechismus. Rom part 3. *c.* 6.

nipotence (that is) power in his own hand to help, and these are peculiar to God alone] *Psal.* 65. 2. 1 *Kings* 8. 39. with 1 *Kings* 18. 26. *Acts* 1. 24. *Esay* 63. 16. *Psal.* 50. 15.

Q. For *what things* must we pray?

2. *For what.*

A. Such things as stand with God's Will, and *promise* to grant: [Look what God promiseth us, and in what manner he promiseth any thing, the *same* things and in such manner must we beg them in prayer: some things God hath promised *absolutely*, and some things with *reservation* to his Fatherly wisdome, as the *things* themselves, or the *want* of them, or the *contrary* to them, shall make most for the praise of his grace, and for *final* and *spiritual* good.] 1 *John* 5. 14. *Rom.* 8. 27.

Q. For whom must we pray?

4. *For whom.*

A. For [a] all men, the *dead* [b] only *excepted*, and such as have sinned against the *Holy Ghost*. [a] 1 *Tim.* 2. 1. 1 *Sam.* 15. 25 *Jer.* 28. 6. *Rom.* 10. 1. [b] *Eccl.* 9. 6. *Luke* 16. 26. [c] 1 *John* 5. 16. [The state of the *dead is unalterable*: besides, we have no example, *precept*, or *promise* of prayer made for the dead.]

Q. In what *manner* must we pray unto God for these things?

A. To

A. To a right *manner* of praying three things are required. 1. It must proceed from the *heart renued* by the Spirit, and *assisted* by the Holy Ghost in the very act of prayer. *Eph.* 6. 18. *Iude v.* 20. *Gal.* 4. 6. with *Rom.* 8. 15, 26. [*Spiritual* prayer is not only opposed unto *lip-prayer*, as when the tongue is exercised without the heart and affection, but also unto *heartiest* prayers of unregenerate persons; a natural man cannot pray though he *cry* from the heart as they did, *Ion.* 1. 5. *Hos.* 7. 14. *Psal.* 78. 34, 36. He must be a *spiritual* man that can pray aright, and also he must be *assisted* in prayer by Gods *Spirit*, else he will make unmeet requests and loose his prayers. *Iam.* 5. 15, 16. 5. *In what manner.* 1. *In the spirit.*

Q. How shall I *know* when I pray in the Holy Ghost?

A. By three things. First, if the *sense* & apprehension of *spiritual wants* and evils which destroy the work of grace, and hinder Christs Kingdom in us, do chiefly *stirre* us up to prayer: [That is, prayer in the *Holy Ghost*, there is a natural, and there is a spiritual good and evill.] *Psal.* 4, 6, 7. 3 *things in spiritual prayer.* 1.

Q. How, secondly, may it be known?

A. By the *kind* of our importunity: the 2.

deſire is not filled, nor the *heart* at reſt, unleſſe God anſwer us with ſpirituall favours and mercies, no not although all outward good things be granted. [The naturall man regards but little Gods will, or his good will; he is at reſt with naturall good things, *natural* good things *fill* a naturall deſire, &c.] *Exod*: 33. 1, 2, 15, 17 with *Exod*: 34. 9. *Pſal*: 105. 4.

Q. How thirdly?

A. In ſpirituall prayer, not only the *wits*, tongue and memory, and ſuch like *good parts* of nature are exerciſed, but the
3. *graces* of the ſpirit, as humility, hope, repentance, faith, &c. [This is prayer in the Spirit.] *Pſal*: 66. 18. *Iob*: 16. 13, 14, 17. *Iob*: 22. 27, 28. 2 *Chron*: 20. 6, 7, 10, 12. *Ezra* 9. 6. *Pſal*: 85. 5, 8. *Neh*. 1. 5, 6, 7, 8, 11.

Q. What *ſecond* thing is required to a *right manner* of praying?

A. We muſt pray with *feeling* of our wants and *earneſtneſſe* to obtaine. [Senſe
2. of our wants and miſery begets fervency
With fervency. We cannot be *earneſt* for things which we find no *need* of, or thinke to be *due* to us.] *Jon*. 3. 8. *Rom*: 8. 26. *Heb*: 5. 7. *Iam*: 5. 16. *Ier* 29 13. *Dan*: 9. 3, 8. 18. *Luke* 18. 1, 5

Q. What *third* thing is required to a *right* manner of praying?

A. We

A. We muſt pray in *faith* (that is) in full *aſſurance* that the thing we aske is according to gods will, and that we ſhall obtaine our requeſts *ſo far forth* as is expedient and beſt for us. [We muſt not *doubt* of the things we aske, whether we *may* pray for them or not; nor yet of *Gods hearing* and anſwering us therein, we pray for many things conditionally, but not *doubtfully*, &c.] *Iam:* 1. 6, 7. *Iohn* 5. 15. 2 *Cor:* 12. 9. 3. *In Faith.*

Q. What *ground* of aſſurance have we that we ſhall be heard?

A. Gods *promiſe* of giving ſuch & ſuch things, and of hearing us when we beg them in and through Chriſts mediation. [there is a *twofold* promiſe: firſt, God *promiſeth* to give us his ſpirit, to give an heart of fleſh, to give ſtrength againſt temptations and troubles, &c. Secondly, and he hath *bid* us call upon him for the ſame with *promiſe* to heare and anſwer us: and this is the ground of our *confidence.*] *Luke* 11. 9, 13. *Pſal.* 50. 51. *Heb.* 4. 15, 16.

CAP. XLIII.

Of the parts of Prayer, and of the Lords Prayer.

Q. WHat be the *parts* of Prayer?

A. Three: First, a particular *confession* and aggravation of our sins and misery before God, with grief and shame of heart, and with a purpose to leave them. *Luke* 18. 13. *Psal.* 51. 3,4,5. *Prov.* 28. 13. *Ez* 9. 6,14. 1 *Iohn* 1. 9. *Psal.* 32. 5. *Luke* 15. 21.

1. *Confession, or deprication.*

1 Tim. 2. 1.

Q. What be the other *two* parts of Prayer?

A. 2. *Petition* [a] and supplication for good things to our selves or others, and 3. *Thanks-giving*, wherein [b] wee give God the *glory* of his *own* excellencies, and of all the *good done* to us. [a] 1 *Tim.* 2. 1. *Acts* 12. 5 *Luke* 23. 42. [b] *Hab.* 1. 12, 13. *Num* 14. 17 *Mic.* 7. 18. *Rev.* 5. 13. 1 *Chron.* 29. 11, 14. *Psal.* 103. 1, 2.

2. *Petition, & Intercession.*

3. *Thanks-giving.*

Q. Doe all Gods Children call upon their Father in Heaven?

A. Yes, as the Child will *Crave*, and make his moane to his Parents, so the Children of God be of a *spiritual craving* disposi-

diſpoſition, whereby the ſoul hangethup on God to receive good things from him [*Prayerleſſe* people be dead and *graceleſſe* people.] *Gal.*4.6 *Zach.*12.10. *Pſal.*79.6. *Iob* 27.10.

Q. When, and how often muſt we pray?

A. We muſt pray *continually* (that is) conſtantly Morning and Evening, and alſo upon *ſpecial* occaſions. 1 *Theſ.*5.17. *Luke* 18.1. 1 *At ſet times*, *Acts* 3.1. *Acts* 10 2,9. *Acts* 16.13,16. *Pſ.*92.1,2. And it is a good thing ſo to doe: *Pſal.* 55.17. with *Dan.* 6. 10. 2 And upon *ſpecial occaſions*, *Dan.* 9. 2 *Acts* 12.5. *Luke* 6.12,13. 1. 2.

Q But does the Spirit of God come at, and keep *ſet houres* of prayer? Can prayer at ſet times, be prayer in the ſpirit?

A. Yes, for the ſpirit of Grace is continually *abiding* in us, and with us, and therefore the ſpirit of ſupplication alſo: *David* and *Daniel*, *Peter* and *John*, did not want the ſpirit of Prayer, when they kept the houres of Prayer.

Q The Lords Prayer conſiſteth of a Preface and a Body of Petitions; and there be *ſix* Petitions of the Lords prayer: How be they *divided?*

A. In the firſt three we begge ſuch

things as doe moſt *immediately* concerne Gods *glory*: In the three latter, ſuch as concerne our *good*.

Our Father.

Q. How is God *our* Father, and why ſo called?

A. Becauſe God is the *Father* of Chriſt, and in *Him our* Father, having *begotten* us by the word of truth, and *married* us unto his own eternall deare ſonne. *Eph.* 1. 3, 5. *Gal.* 4, 5. *Iam.* 1. 18. *Rom.* 8. 16, 17. *Ioh.* 20. 17. *Matth.* 22. 2. *Cant:* 4. 9. *Eph:* 5. 32.

Q. What learne you from this, that Chriſt teacheth us in prayer to call God Father?

A. It teacheth us, that in *Prayer* we muſt goe to God as to a *Father*, we muſt conſider God in our minds as a Father to us in Chriſt Jeſus. *Eſay* 63. 15, 16. *Luke* 15. 18. *Matth:* 11. 25. *Iohn.* 17. 25. With holy confidence.

Q. Why Father, rather then any *other name* or title of God?

A. Becauſe Gods *Fatherhood* in Chriſt is it which doth *aſſure* our conſciences, and giveth

giveth us boldneſſe in prayer, comming to him as a *Child* to his Father, of whoſe good will he is well perſwaded. *Matth:*7. 9,11 *Eph:* 3.12. *Pſal:*103,13, *Eſay* 49.15.

Q. Why is he called *our* Father

A. Becauſe *all* the faithfull have one common intereſt and *propriety* in *God*, and God in *them*. *Mal.* 2. 10. *Eph:* 4. 6.

Q. What doe you learn from this, that you are *taught* to ſay, *Our* Father?

A. That when we pray we ought to plead and *improve* all the intereſt we have in God for the obtaining of our deſires. *Dan:*9.15,17 18,19. 2.*Chron:*20 6,7. *Eſay* 26. 13. *Eſay* 37 16.20. [O God of *Abraham*, *Iſaac*, and *Iacob*, God of our Fathers, &c.]

Which art in Heaven.

Q. Why is God ſaid to be in *Heaven*? Is not God every where?

A. Yes, God is *every where*, filling all things, but in a moſt *ſpeciall* and glorious manner in Heaven. *Ier:*23.24 *Pſal:*11.4. *Acts* 7. 49.

Q. Why is God ſet forth unto us by this title, *Father* in *Heaven*?

A. To ſhew his *excellency*, *preſence* and *power*,

power, every way *able*, present and *ready* to heare and help us, as being the best Father, the Lord and Master of all things. [1. He is the *best* Father, as *heavenly* things are *better* then earthly, 2. He is, *whereever* we are, 3. And he is the *Lord* of Heaven and Earth, and from heaven doth command blessings.] *Lam.* 3. 41. 2 *Chron.* 20. 6. 1 *Kings* 8. 39. *Marke* 9. 22, 23. *John* 11. 22, 39, 40 [This doth wonderfully *help* our *faith* that our God is *able* to forgive sins, to subdue Sathan, to save a soule; and we may expect any thing at his hands *better* then from an earthly father; yea if some *father* of *ours* were in Gods place in Heaven, there were not so much comfort in it; the Lords *bowels*, tendernesse, sweetnesse, freenesse, be as far *beyond* and above all the love and compassion of the best natural Parent, as the Heaven is above the Earth. *Esay* 5. 7, 8, 9. *Psal* 123. 1. *Psal.* 115. 3.

Q. What else doth Gods being in Heaven teach us?

A. To draw nigh to God in Prayer with all holy reverence: for God is in Heaven, and we on Earth. *Eccles.* 5. 2. *Gen.* 18. 27.

CAP.

CAP. XLIV.

1. Petition: *Hallowed be thy Name.*

Q. WHat is meant by the *Name* of God?

A. God *Himſelfe*, in his Grace, Glory, and Greatneſſe, as he hath made himſelfe *known* in his Attributes, Word, or Works, which we pray may be *magnified* above all things. [The works, Word, and Attributes of God, are *part* of his name.] *Exod.* 3.14. *Exod.* 34.5,6,7. *Eſ.* 26.8.

Q. When is Gods *name polluted* and prophaned?

A, Three manner of wayes: 1 When we *think* or ſpeak of God, or his Word, or Works, *meanly*, and *ſlightly*, 2. Or uſe any part thereof as a *common* and ordinary thing, or 3. When we live a wicked and prophane life. *Ez.* 36.5,13,20.23. *Rom.* 2.24. *Ezek.* 13.19. *Ezek.* 22.26. [They *ſpake* and thought of God & his works more *meanly* then of their Idols; they uſed his word and daies as common things.]

Q. When is Gods name *hallowed* or ſanctified?

A. When it is known and *acknowledged* to

to the moſt *holy*, and accordingly ſet forth by us. [*God* doth *ſanctifie* us by making us *holy* of *unholy* and uncleane; *we* ſanctifie God, not by *making* him holy, but by *acknowledging* him to be ſo, in our hearts words, and deeds,, doing all things ſo, that *God* may be *honoured* and magnified by us and in us.] *Rev*:5.13. *Levit*: 10.3. *Mat*:5. 16. 1.*Cor*: 10 31. Gods name and Glory muſt be *lifted up*, and *ours ſinke*. Let God be glorified whatever become of us.

Q. What doe we *pray for* here?

A. That God who is holy and *glorious* in *himſelfe*, and in *all* his waies, may be magnified, known, acknowledged, and glorified throughout the world. [If he *puniſh* ſinners, if he *pardon* ſinners, if he work *deliverances*, performe *promiſes*, or doe any glorious work, we deſire that his Juſtice, Goodneſſe, Mercy, Truth, Wiſedome and Holineſſe may be ſeen and magnified by all men.] *Iohn* 12. 28. *Rom*:9.3. *Pſal*:67.2. *Hoſ*: 2.8. We muſt not Aſcribe our Riches our Victories, our Deliverances, our Peace, our Puniſhments, nor our Sufferings, either to our own *Wit*, or *Strength*, or to chance & *fortune*: We muſt not Aſcribe the *Glory* of any thing we *are*, or *doe* to our ſelves, nor to any Creature; But in all

all things God must be acknowledged to be Just, and Holy, and Wise, and Good, & Righteous,

Q. Thy name, (*comparatively*) and in opposition to every *other* name, What doth that import? What doe we pray for in that?

A. We pray that we may *set up* Gods name & glory *above our* selves, *above* men, above *Idolls*, and false gods, that above all *adverse* power it may be lifted up and glorified: [*His* Truth *above* every truth, *his* Mercy *above* every mercy, &c. Whatsoever becomes of us or of the World, that God may be *magnified* and glorified] *Exod* 32.32. *Num.* 14. 12, 13, 16, 27. *Psal.* 115.1. *Acts* 12, 22, 23. *Acts* 20. 24. *John* 12. 28. *Mat.* 10. 37.

2. Petition. *Thy Kingdome come.*

Q. What's meant here by Gods Kingdome?

A. It signifieth that spirituall rule and dominion which God hath given to Christ over the Church to *Rule* and *save* it, and over the *enemies* of the Church to subdue them. The Kingdome of Christ is begun here in *Grace* by his ruling in our hearts

hearts & finiſhed hereafter, in our *Reigning* with him in *glory* for evermore. *Heb.* 2.5,6. *Eſ.* 52.7. *Zach* 9.9. *Iohn* 18.36,37. *Pſ.* 2.6,8. *Pſ.* 45.5,6. *Dan.* 2.44. *Eph.* 6.10,12,17. 1 *Cor.* 15.25.

Q. What be the *parts* of that ſpirituall Kingdome and Dominion?

A. Two: the firſt is that power, by which
1. he [a] gathereth to himſelfe a Church and people by his Goſpel, by which *alſo* he *b ruleth* in their hearts and conſciences, and [b] *preſerveth* them to his Kingdome of *Glory*. [Chriſt is King of ſoules, he ſets up his Kingdome of *grace* in mens *hearts*.] [a] *John* 11.52. *Eph.* 4.11,12. *Rev.* 19.15. *Mat.* 13.19,47. *Luke* 17.21. [b] *Pſ.* 110.2,3. *Eph.* 3.17. c *John* 17.11,12,24. *John* 16.33. *John* 10.29. *Jude v.* 1.

Q. What is the *ſecond* part of Chriſts ſpiritual Dominion?

A. It is that power which he exerciſeth in the *deſtruction* of the enemies of his
2. Church and Kingdome, of his Children and Goſpel. *Eſay* 49.24,25. *Rev.* 12.7,9,10,11,14. *Col.* 2.15. *Rev.* 17.14. *Acts* 26.14,15. *Math* 18.6. *Zach.* 2.5. *Rev.* 19.20.

Q. When doth this Kingdome *come?*

A. When ſinne and Sathan are *caſt out*, and the Goſpel of Chriſt is ſet up in our

hearts

hearts, and families, and Countries. [When we are turned from the *power* of Sathan to God, when Chriſts *word ruleth* in our hearts, then is his Kingdome come to us.] *Col.* 1.13. *Acts* 5.31. *Luke* 11.20,22. 2 *Cor.* 10.4,5. 1 *Pet.* 2 9.

Q. When doth this Kingdome *goe away?*

A. When the *Goſpel* is *beaten* downe, and *falſehood* and *wickedneſſe* are *ſet up*, and prevaile, and are countenanced in any heart, family, Pariſh or Country, *Matth.* 21.43. *Rev.* 2.5,13,14. *Eph.* 2.2. *Gen.* 20. 11.

Q. What do we pr ay for here?

A. That the Goſpel of Chriſt may be ſet up in its *power* and *purity* in all hearts, and in all places, that God would *protect* and increaſe the number of the faithful till the time come that the Kingdom of grace here *begun*, be *finiſhed* in the Kingdome of glory. 2 *Theſ.* 3 1. *Col.* 4.3. *Pſal.* 122.6. *Rom.* 10.1.

Q. What doe we pray *againſt*?

A. We pray that God would deſtroy the *kingdome* of Sathan, and all devices againſt his Church and Goſpel, and that all *wickedneſſe* may be beaten *down* more and more, [Till this Kingdome be finiſhed

shed in the glory of the Saints, and finall destruction of the enemies.] *Psal.* 68. 1, 18. *Rev.* 12. 10, 11. We pray against the dominion & power of the Divel, the World and the flesh. *Rom.* 6. 12, 13, 14.

Q. What followes hereof?

A. Therefore they be Christs *enemies*, & they *crosse* their owne Prayers, that *submit not* to the Gospell of Christ, that discountenance, or any wayes *hinder* the Preaching and spreading thereof, or be friends and favourers of bad men and bad causes. [Such as the *silencing* and vexing of Godly, quiet Ministers, or *depriving* them of due maintenance, preferring the unsound, &c. any inlet to prophaneneſſe, setting up a *Chaire* for Sathan against the Pulpit of Christ; these and the like persons doe *pray* for Christs Kingdome, and *fight* for *Sathans*; among swearing, railing loose, riotous persons, families, and Parishes, whose Kingdome is there set up? Christs or *Sathans*?] *Luke* 19. 14, 27. *Acts* 4. 18.

CAP.

CAP. XLV.

The 3d Petition. *Thy will be done.*

Q. WHat doe we pray for in this Petition?

A. Here we pray for *grace*, and ſtrength to *obey* Gods will in all things, both in [a] *doing* and in [b] *ſuffering*. *Pſal.* 143. 10. *Jam.* 1. 22, 25. [b] *Luke* 22. 42. *Acts* 20. 24. *Acts* 21. 14.

Q. What is here meant by *Gods will?*

A. Gods will is that which God in the Scripture hath willed & commanded us to do. *Mat.* 7. 21. *Rom.* 12. 2. 1 *Theſ.* 4. 3. 1 *Pet* 4. 2. 1 *Per* 3. 17.

Q. When is Gods will done?

A. When ſetting aſide our *own* wills & deſires, we *apply* our ſelves to doe the things which are pleaſing unto him *Joh.* 14. 21. 1 *Joh.* 5. 3. *Mat.* 21. 29, 31 *Joh.* 6. 38. *Heb.* 10. 7. [We deſire that *Gods will* may take place, and that there may be but *one will* between God and us.]

Q. When is it undone?

A. When *ſetting aſide* the Commande ment of God, we *fulfill* the luſts of ou own hearts, or other mens carnal wils

*Eph.*2.3. 1 *Pet.*4.3. *John* 8. 44. *Luke* 12. 47.

Q. *In Earth as it is in Heaven.* What do we deſire in that?

A. We deſire that as farre as Earth is wide, Gods will may *take* place, and be *obeyed* with that cheerfulneſſe and faithfulneſſe as the Angels doe in heaven. [We deſire a *conformity* of the Church militant to the Church triumphant] *Heb.*1. 1. 5,7. *Pſal.*103.20,21. *Eſ.* 6. 2,3. Here be two things in this Petition. 1. The *matter* 2. of our obedience, it muſt be the *will* of God revealed in the Scripture. 2. The *Manner* of our obedience, as the Angels in Heaven do it.

Q. What is the *ſumme* and ſubſtance of this petition?

A. We pray that whatſoever God *requires* of us in his Word, he would give us hearts to *obey* it with cheerfulneſſe and faithfulneſſe, ſubmitting all our oppoſite wills to his will. [We pray that *amidſt* all, and *above* all, Gods will may be fulfilled and obeyed, and that all deſires & wills in us, or others, that be *repugnant* to his good pleaſure, may be ſubdued.] *Mat.* 26.39. 1 *Sam.*3 18. 2 *Sam.*15.26. *Pſ.*140. 8. 1 *Sam.*15,13,20,22.

Q.

Q. What followes hereof?

A: Therefore like hypocrites they *crosse* their own prayers, who pray they may doe Gods will, *yet endeavour* it not; nay perhaps live in known sinnes, against check of conscience, *setting* up their own ends, profits & contentments, above the wil of God. [Be honest, else never pray it, &c.] *Mat.* 19. 22. *Luke* 16. 11. *Ezek.* 14. 7. *Acts* 8. 23. *Luke* 12. 47.

The 4th Petition. *Give us this day.*

Q. What is meant by *bread?*

A. All outward blessings needful for this present life. [Under one sort of temporal blessings, we beg all the rest, as raiment, houses, preservation from dangers, &c.] *Deut.* 8. 3.

Q. What is meant by *Daily bread?*

A. Such a *proportion* of outward things as is fit for us, agreeable to our places & callings. [And if we have so much, we have our *daily* Bread.] *Pro.* 3. 8 *Gen.* 28. 20. *Luke* 12. 15.

Q. *This day*, or day by day, Why are we to begge it every day, and but for a day?

A. To teach us, that as God keeps and

feeds us [a] day by day: And as *every day* we ſtand in need of new ſupplies from heaven, ſo *every* day we [b] ſhould depend on God for the ſame. [We do not receive all at once: but as yeſterday, ſo this day, and to morrow, &c.] [a] 2 *Cor.* 8.15. *Exod.* 16.4,5,19. [b] *Luke* 12 19,20,28,29. 1 *Pet.* 5.7. *Pſal* 104.28. *Mat.* 6.26.

Q. What is called *our Bread*?

A. That which our heavenly Father aſſigneth to every one of us in our *lawful* vocation. [There is *our* bread, and there is *ſtolne* bread] *Theſſ.* 3.12.

Q. How is God ſaid to *give* us our bread?

A. When he doth *bleſſe* our labours in our honeſt callings, or otherwiſe *raiſe* up helps to bring the creatures to us for our ſupport and comfort [He gives *graſſe*, & *ſeed*, and barnes, and almes, and power to eate: he *raiſeth* up friends, he giveth and breaketh the ſtaffe of bread. *Deut.* 8.17, 18. 2 *Cor* 9.10 *Ier* 37.21. *Dan.* 1.15. [So the way be Gods way, in which any help commeth, whoſoever is the inſtrument to convey it, God is the giver.]

Q. When is bread taken away?

A. When God doth *curſe* the earth & our labours, that they ſhal not *yeeld* their increaſe;

ncreaſe, or elſe doth curſe his *bleſſings* to
s, that they ſhall dot doe us good [as
by taking away the *ſtaffe* of bread, by ad-
ding *ſorrow*, ſinne & diſcontent with our
ſtates.] *Hag.* 1.6,9,11. *Mal.* 2.2. *Numb.* 11.
33. *Ezeck.* 14.13. *Hoſ.* 9.11, 12.

Q. What doe we pray *for* in this Petition?

A. That God would preſerve us from
outward miſeries and *wants*, & ſo *bleſſe* the
earth and our labours, that we may have
ſuch a *meaſure* of outward things, as is
needfull for us, & that through his bleſ-
ſing they may be for our *good* and com-
fort. [Through Gods *bleſſing* it is that the
creatures doe ſatisfie our natures, & *con-*
tent our minds, or doe us any good.] 1
Kings. 8 35,37. *Prov.* 10.22. *Prov.* 30.8. *Pſ.*
106.15. 1 *Kings* 17.14. 1 *Chron.* 29.12.

Q. What learne you from this?

A. We muſt profeſſe, enjoy, and uſe e-
very outward thing, as *from* God, and un-
to God [Our own prayers will condemn
us, if we be beholding to Satan for bread;
if we *dare* ſtretch out our hands farther
then our prayers, or if we ſhall uſe the
good things we aske *againſt* the giver of
them, &c. *Mat.* 4.3,9,10. *Hab.* 2.6. *Hoſ.* 2.
8. 1 *Chron.* 29.14.

CAP. XLVI.

The 5th Petition. *And forgive us, &c.*

Q. HEre we pray for the *forgiveneſſe* of our ſinnes and tranſgreſſion: Why be our ſinnes called *debts*? *Mat.* 6. 12.

A. Becauſe they make us *debtors* to the Law and juſtice of God, to make *ſatisfaction* for the offence done to him: [As a Felon is a debtor til he have ſatisfied the Law.] *Col.* 2. 14. *Mat.* 5. 26.

Q. How are we freed and *diſcharged* of this debt?

A. By Gods *free* grace and pardon, accepting us in Chriſt, when we had nothing of our *owne* to pay. [When we had nothing to pay, God provided a price out of his own ſtore.] *Luke* 7. 42. *Mat.* 18. 25, 27. *Eph.* 1. 7. Chriſt hath cancelled our Bonds *Col.* 2. 14.

Q. What is *forgiveneſſe* of ſinne?

A. It is a *free* and *full* diſcharge of a ſinner from *guilt* and puniſhment, whereby a ſinner is received into *favour* with God. [Forgiveneſſe of ſin is not the *aboliſhing* of ſinne and corruption, by infuſing an habit

habit of charity & holineſſe, (as Papiſts teach) but it is the *receiving* of a ſinner into favour, not imputing unto him any blame.] *Eſa:* 43.25. *Eſa.* 44.22. *Mich* 7.18. *Exod:* 34.7.

Q. Doth God forgive *all* men their ſinnes?

A. No: only ſuch as believe and repent, and *walke* by the rule of new obedience *Marke* 1.4,15. *Gal.* 6. 16.

Q. What then is the ſubſtance of that we *begge* in this Petition?

A. We begge that God would give to every one of us *faith* and *repentance*, by which we may be accepted into his *favour*, in, & for Chriſts ſake; having all our ſins freely & fully done away by him. *Pſ.* 51.1,2,7,9. *Dan.* 9.17,18,19. The *beſt* have need *every* day to pray, *forgive us our ſins.*

As we forgive.

Q. Why is that condition added?

A. Becauſe no man can have *aſſurance* that God hath pardoned his ſins, unleſſe he finde in himſelfe a diſpoſition to forgive his *brother* [The love of God ſhed abroad in our hearts, begets in us *compaſſion* towards our brother, when he hath offen

ded'us [No *unmercifull* cruell man can be assured of mercy] *Matth*: 6. 14, 15. *Matth*. 18. 33, 35. *Col*: 3. 13 *Rom*: 12. 19.

Q How shall I know that I doe indeed
1. *forgive* my *Brother*?

A. By two things; First, if I dare not *wish* him ill, nor doe him *hurt*, though it lay in my power, no, nor yet *rejoyce* when evill befals him, though I had no hand in it. *Job*. 31. 29, 30. *Prov*. 24. 17, 18. *Ps*. 35. 13, 14. *Levit*. 19 18.

Q. How 2d ly shall I know it?

2. *A*. Because it is a trouble to me to *think* ill of another; and I am *glad* to see any good thing in my enemy, any cause to think *better* of him, any ground or hope of reconciliation [A Christian is gentle and easie to be entreated, and though some be so *perverse* and spitefull that one dare not trust them, yet we can be glad of any good thing in them.] 2 *Thess*. 3. 14, 15. *Jam*. 3. 17. *Psal*. 120. 6, 7.

Q. What doe we learn from these two words, *forgive* our *debts*?

A. Two things. First, the *dangerous* nature of sinne; our sinnes and our names are entred into Gods *debt-booke* together, and we are every houre liable to be arrested, and brought to an account before God

God,[What a caſe is he in that hath Bailies watching him in every place & corner.&c. *Matth.*5.25.

Q. What elſe doe we learne?

A. It ſheweth our *inability* to *ſatisfie* for the leaſt ſinne, we have no price to pay, we muſt be *forgiven*, or elſe caſt into priſon for the laſt farthing. *Rom.* 4.7. *Mica* 6.7.

CAP. XLVII.

The 6th Petition. *Lead us not &c.*

IN the former Petition we prayed to have our ſinnes *forgiven*,now we pray that we may be *kept from ſinne* for time to come.

Q. What doe we learne from the *order* and connexion of theſe two Petitions?

A. All that pray *aright* to have their ſinnes forgiven, muſt be as earneſt to be kept from ſinne for time to come,*Pſ.* 15.7 *Rom.* 7.24. *Pſal.*19,13.Carnall people can pray for *mercy*, but the Godly will pray for *Grace* as well as mercy.

Q. What is here meant by *Temptation*?

A. Any thing whereby a man is enti-

ced

ced and drawn into ſin. *Jam.* 1.14. 2 *Cor.* 11.3. 1 *Theſ.* 3.5 *Iohn* 13.2 *Prov.* 1, 10, 11. There lieth a Temptation in moſt things we have to deale withall: as in Meats Drinks and Apparrel, in Wealth, in Poverty, in Preferments, in Examples, in Counſelles, in fear of Men, in love of life in our Pleaſures, yea in our very callings And unleſſe the Lord do gratiouſly keep us, we ſhall be enticed and drawn away.

Q. What is it to be *led into* Temptation?

A. To be *tempted* is to be *allured* & provoked unto evil; but to be *led* into temptation is, when we are deceived and *overcome* of the evil. [When we yeeld to the evil motion, the ſnare is laid and we are caught.] 2 *Sam.* 11.2, 4. *Mat.* 26, 35, 69, 70. 1 *Tim.* 6.9.

Q. How doth God *lead* into Temptation?

A. When hee doth *not ſupport* and ſtrengthen us againſt the evil, but *leaveth* us to our own wit, ſtrength, or luſts, or unto Satan. 2 *Chron.* 32.31. 2 *Chr.* 10.15. 1 *Kings* 22.22. 2 *Th.* 2.11. *Ro.* 1.24. *Job* 1. 12.

Q. How doth God enable us to *reſiſt* temptation?

A.

A. Three waies. 1. By making us wise to *discerne* an evil motion. 2 *Cor.* 2. 11. *Mat.* 16. 13. *Neh.* 6. 11 13. 1.

Q. How, secondly?

A. By making us *watchfull* over our slippery hearts, and *outward* occations of falling. *Mat.* 26. 41. *Prov.* 5. 8 1 *Thes.* 5 22. 2.

Q. How, thirdly, doth the Lord *enable* us to resist Temptations?

A. By *fortifying* us with faith and courage whereby we cleave to God against all the world. *Mat.* 4. 7. it is written: *Eph.* 6. 11. 3.

Q. What do we pray *for* in this Petition?

A. That God would give us spiritual *wisdome* and *strength* to discerne and overcome all temptations unto sinne; and if at any time he *suffer* us to be tempted, yet that he would not *leave* us to our selves to be deceived and overcome of the evil. [We pray that God will *hold* us up, and deliver us from the power of all spiritual enemies.]

But deliver us from evil.

Q. What's here meant by *evill*?

A. The evill one, (*that is*) Sathan & all his

his wiles, and subtilties. *Iohn* 17.11,12, 15. 1 *Iohn* 5.18. *Iob* 2.6.

Q. What doe we pray *against* in these words?

A. That seeing we desire to be kept from *sinne*, we desire also to be kept from the *power* and wiles of the *tempter*: [That God would *discover* his wiles; and *help* us against him, *Gen.* 20.6. 1 *Sam.* 25.33. *Zach.* 3.2. *Rev.* 12.13,16. *Psal.* 17.4,5.

Q. What must they doe that pray to be kept from temptation?

A. In a due *sense* of our own *weakness* we must shun occasions of evil, we must not cast our selves upon temptations: [For else we are not true to our owne prayers] *Iudg.* 16.15,17. *Prov.* 7.8. *Gen.* 34. 1. *Eccles.* 2.3.

For thine is the Kingdome, &c.

Q. These words are for *matter* and *forme*, a *thanksgiving*, What do we ascribe to God therein?

A. We acknowledge that *Kingdome* [a] over all the world, and [b] *power* to doe what he will, and [c] *glorious* excellencies do belong to God our Father in Heaven: And we ascribe the *praise* thereof to him. [The excellency of Grace, Majesty, Mercy,

Power

Power, *any thing whereby one* may be magnified and *extolled* is the *Lords peculiarly*, and *transcendently*.] 1 *Chron*:29.11. *Rev*:4.10,11. [a] 1 *Tim* 1.17. *Psal*:103.19. *Dan*:5.21. [b] *Psal*:115.3. *Psal*: 62.11. *Rev*:4.8,9. *Deut*.32.31. [c] *Esay* 6.3,5. *Esay* 43.7. *Rom*:9.17.

Q. What is required to an holy and right *praising* of God?

A. Two things. 1. We must labour to have our hearts [a] *affected* with his glorious excellencies and greatnesse, as *being* the *fountaine* [b] of all the good we *are*, or *have*. [a] *Esay* 12. 4. *Psal*: 126. 2, 3. [b] 1 *Chron*:29 11,12. *Psal*:116.12,13,14. *Mic*. 7.18 Conditions in right Thankfgiving.

Q. What 2ly must we doe, if we desire to praise God *aright*?

A. We must endeavour to *Live* and *Dye* unto him who loved us first: we must use all mercies which we *receive* from Him, *unto* his *Honour* and *service*. *Psal*:50.23. *Ps*: 18.1,2. *Rom*:14.8. 2*Cor*:5. 15. *Rom*: 12. 1,2.

Q. Wherefore is this clause added to the end of the Lords prayer?

A. To teach us that the *hearing* & *answering* of our Prayers is *grounded* on [a] Gods *own* goodnesse, [b] greatnesse, and

[c] glory: [and by them he is *engaged* to hear us. We muſt preſſe God with the intereſt of his own glory, power and Kingdome, for *hearing* and helping of us.] [a] *Ezek.* 36. 32, 32. [b] *Mic.* 4. 5. *Dan.* 3. 16, 17. 2 *Chron.* 14. 11. [c] *Ier* 14. 8, 21, 22. *Exod.* 32. 11, 12. *Ioſh.* 7. 9.

Q. What muſt they do that aſcribe all theſe to God?

A. We muſt ſet [a] *up* God in our hearts as *ſupream* King, make him our *Rock* and Fear, not [b] *giving* any part of his glory to any creature. [a] *Matth.* 10. 37. *Luke* 12. 5. *Ier.* 10. 7. *Eſa.* 8. 12, 13. [b] *Dan.* 2. 30.

Q. [*For ever,*] What doth that word import?

A. That Gods [a] Kingdome, power and glory, *in*, and *over* the Church, is everlaſting; it failes not: and that the Church *ſhall* [b] *aſcribe* the ſame unto him in all *ages*, and throughout all eternity: [When all Kings and Kingdomes ſhall ceaſe: when we are dead and gone; yet Chriſt *remains* a King of the Church, and ſhall be *magnified* in it.] [a] *Dan.* 7. 14. *Eſa.* 50. 2. *Eſa.* 46. 3, 4. [b] *Eph.* 3. 21. *Rev.* 5. 13, 14 according to that antient doxologie uſed in the Churches of Chriſt, Glory be

be to the Father and to the Son, and to the Holy Ghoſt, As it was in the beginning, is now, and ever ſhall be, world without end. *Rom.* 11.36. *Rev.* 5.13. Hooker Pol. lib. 5. §. 42.

AMEN.

Q. What doth that Word import?

A. *Amen* being *ſet after* any prayer or thankſgiving, it doth imply our *conſent*, *confidence*, and *deſire*, that the thing ſhall be as is uttered *Deut.* 27.15, 16. *Jer.* 11.5. *Jer.* 28.6. 1 *Kings* 1.36. 2 *Cor.* 14.16.

Q. What followes hereof?

A. That we muſt underſtand, *attend* unto, and *affect* the things prayed for; elſe how ſhall I ſay *Amen*? They that pray in an *unknown* tongue, or gaze up and down, or fiddle about their cloathes and other matters, and complements in *time* of prayer, do not bear a part in Prayer, & their *Amen* is fruitleſſe and vaine. 1 *Cor.* 14.16. *Rev.* 22.20.

CAP.

CAP. XLVIII.

Of the right Uſe, and Abuſe of the Lords Prayer.

Q. HOw may a Chriſtian make a right uſe of the Lords prayer?

A. We may uſe it both for a *Rule* of prayer, to meaſure our requeſts, & make *other* prayers by; and alſo for a *prayer it ſelfe*, as it was delivered by Chriſt. [Chriſt puts matter & words into our mouthes: Chriſt taught his Apoſtles to pray, as *John* taught his Diſciples, (*that is*) He did not only give Rules of Prayer, & a patterne, but a *form* for them to uſe,] *Mat.* 6. 7, 9. *Luke* 11. 1, 2. If you aſk, May we pray our Father &c? our Lord Chriſt gives the *Anſwer*, when you pray, ſay, Our Father &c.

Of ſet Formes of Prayer

Q. Is a *Set Forme* of Prayer lawful, either of our *own* making, or *delivered* to us in a *book*?

A. Yes, it is, elſe Chriſt and the Prophets would never have delivered *ſet formes* to be uſed by the Church. [God appointed *Formes*, and therefore formes be not in themſelves unlawful: the prayer is

er is not evill, becauſe it is a formed prayer.] *Num:*6.23,26 *Ioel* 2 17. 1 *Chron.* 16.7, 35. 2 *Chron.* 29. 30 He *gives* the forme, he *ſets* them the words to be uſed: and it was at a *ſolemne Faſt* too.

Q. But is a ſet forme of *Mans* making lawfull to be uſed by us?

A. Yes, If the prayer for *matter* and ſubſtance be lawful; and ſuch as *concernes* us, we may ſafely uſe it. [We may uſe the words of *Moſes*, *Daniel*, *Nehemiahs* prayer.]

Q. Is *ſtinted* prayer lawfull; (that is) ſet prayer, to which one is *confined*; and tied to uſe no *other*? Of ſtinted prayer.

A. That's unlawfull both in publick and private: he that *confines* himſelfe to book-prayers, or to the prayers of others with whom he *joynes*, or to *ſet* prayers of his own deviſing, can never diſcharge the duty of right praying. *Pſ.*50.15. *Jer.*14. 7,21. *Ezra* 9.6. *Dan.*9 5. They changed their Prayers with the occaſions.

Q. Why ſo?

A. Becauſe our prayers muſt be made according to our *neceſſities*; and neither *book*, nor *men* with whom we joyne in prayer, can expreſſe *all* our wants and griefs; nor *I my* ſelfe *this* day, what I ſhall need pray for to morrow. [Yet it concludes

cludes not that ſet prayer, or prayer with others, for ſo much as it doth contain of meet matter to be asked, is hereby unlawfull; Becauſe by ſuch prayers we are not *ſtinted*, but have *liberty*, both the Miniſters in their Congregations, and our ſelves in private, to enlarge our prayers as cauſe requireth. There is *oddes* between *lawfull* and *ſufficient*: ſuch a meaſure of Petitions is *ſufficient* for the publike, or the family, which is not ſufficient every way to all my occaſions: and that prayer may be ſufficient at one time, which is not at *another*.]

Q. But in praying muſt we not exerciſe the *ſpirit* of prayer? And can that be done in a ſet or *book* prayer?

A. Yes, the ſpirit of prayer is, when we *begge* in *faith*, with feeling and *fervency* with ſighes and groanes; and that is done when we *joyne* with others, or uſe ſet formes as well as in ſudden, & *ex tempore* conceived prayers. [As a Begger in true want, *beggs* hard if there be any hope of obtaining; and yet peradventure the next day, or to the next man, uſeth the ſame words, or to the like effect: the varying of a *phraſe* doth not make it the ſpirit of prayer.] *Mat.* 26. 39, 42, 44. with *Heb.* 5. 7. 2 *Cor.*

2 *Cor.* 13.14. with 2 *Theſ.* 3. 17, 18. *Col.* 3. 16. [The ſongs are not leſſe ſpiritual, becauſe ſet and taken out of the book, if our hearts be affected with the matter.] *Eccleſ.* 5. 2. *Job* 22. 27, 28.

Q. When is the Lords Prayer *abuſed?*

A. When people ſay it *over* without underſtanding and affection, or elſe make vaine and needleſſe *repetitions* of it: [both theſe are a taking of Gods name in vain] 1 *Cor.* 14. 15. *Mat.* 6. 7, 9.

Our duty after Prayer.

Q. What is our duty *after* we have prayed?

A. 1. We muſt *Practiſe* what we pray for: our actions muſt not croſſe our prayers. We muſt not pray and ſtill rebell againſt God. *Hoſ.* 7. 14. We muſt joyne our endeavours with our prayers, *Gen.* 32. 9, 11, 12. with *Pſ.* 13. 30. 2 *Theſ.* 2. 2. with 2 *Cor.* 11. 2, 33. 1.

Q. What 2dly muſt we doe after we have prayed?

A. 2. When we have prayed, we muſt *obſerve* how well our prayers have *ſped*, how God doth *anſwer* our requeſts, *Pſal.* 85. 8. *Luke* 18. 5. [There is expectation of 2.

anſwer from God to fulfill our deſires; if you knock at ones doore ye liſten for an anſwer: if you preferre a Petition, you will look what anſwer is returned: ſo&c.

Q. How ſhall I know whether my prayer be *heard* or not? How ſhall I comfort my ſelfe in that caſe?

A. There be *foure* Rules: Firſt, thinke not thy prayers *denied*, though they be *delayed*. [God dealeth after *diverſe* manners with his ſervants; ſometimes he anſwers *preſently*, *Dan.* 9.21,23. *Eſay* 65.24. Sometimes he ſeemeth to *ſtop* his eare, and to deny us for divers *reaſons*; as 1. Becauſe he *loves* to hear the voyce of his children crying unto him: 2. Perhaps thou art not *ready* for the bleſſing, 3. Perhaps it is better thou ſhouldeſt want it. 4. Perhaps thou takeſt a *wrong* courſe to obtaine it. 5. Perhaps thou *preſcribeſt* to God; and God will give thee the bleſſing in a *way more* for his glory, as Chriſt did.] *John* 11. 3,6,15,40. *Gen.* 25.21.

Q. What ſecond rule have you?

A. If God give ſome *better thing* in *ſtead* of what we beg, or *ſtrength* to beare the want of our deſires, we muſt not take our ſelves to be denied. 2 *Cor.* 12.9. *Gen.* 17. 18. 2 *Sam.* 12,23,25. *Deut.* 3.26. *Pſal.* 3.

2.

4,5. *Pſal.* 138. 3.

Q. What *third* rule to judge of Gods acceptance of our prayers?

A. When after prayer we finde our *hearts* to be *drawn* to God, and our ſpirits upheld to *continue* praying, returning to that duty with freſh delight and hopes, that is a ſigne we are heard. [It is a ſigne the begger fares well, where he goeth often. It is a good ſigne, when we ſtill goe to God as to our *beſt* friend.] *Pſal.* 116. 1, 2. 1 *Sam.* 1. 18,28.

Q. *Particularly* touching *forgiveneſſe* of ſinnes, how ſhall I know that my prayer is heard?

A. If I get a *victory* over my ſin, if the 2.
ſenſe of Gods love doth work in me a *love* to God again, and to the things of God; [that is a ſigne our prayer is *heard*]. *Luke* 8.46,47. *Luke* 7.47.

Q. But if we finde *no token* of Gods anſwering our prayers, what is to be done?

A. We muſt ſearch if there be any *accurſed* thing that may *hinder* our prayers; and alſo we muſt be humbled for our *failings* in the manner of our duty. *Joſh.* 7. 7,10,11. 1 *Chron.* 15. 13. *Iam.* 4.3 *Luke* 9. 54.

CAP. XLIX.

Of the Seales of the Covenant.

Q. WEE have ſpoken of *two* means of working and encreaſing faith, *viz.* the Word and Prayer: By what means is God wont to *ſeale* up to our hearts the *aſſurance* of our reconciliation with himſelfe?

A. Two waies: 1. *Inwardly* by the teſtimony of the Holy Ghoſt, witneſſing with our Spirits that we are Gods children.

Of the witneſſe of the ſpirit.

2. And *outwardly* by the Sacraments, *Rom.* 8.16. 2 *Cor.* 1.22.

Q. How doth the *Spirit* of God *inwardly* witneſſe to a man his ſalvation?

1. A. Two waies: firſt, by *imprinting* holyneſſe and the ſtamp of grace on the heart thereby ſhewing us our *right* to the promiſes of life: [as the *ſeale* leaveth its impreſſion on the wax, ſo doth the Spirit. And look where *grace* is printed, there is the ſpirit that wrought it: and we have *that* ſeale to *ſhew* for our ſalvation.] *Gal.* 5.18,22,23,25. *Gal.*6.16. *Rom.* 8. 13. 2 *Cor.*3.3. A ſeale makes things to be authentick and warrantable: Deeds and writng

writings once ſealed are good in Law, and we may plead *our right* by the ſeale: ſo &c.

Q. How ſecondly doth the Spirit *witneſſe* with our Spirits? 2.

A. By *cheering*, ſtrengthening, & clearing up the Conſcience to ſee, and acknowledge, and to certifie our hearts of the *truth* of Grace, ſo as *to make* us *able* to ſay, I have *true* faith, and true hatred of ſinne, &c. [The ſpirit ſaith, They that are called; are certainly ſaved. Now the conſcience *enlightened* doth ſay, 'Tis *ſo and ſo* with me. This is the *anſwer* of a good conſcience, & the witneſſe of *two* is true, Gods Spirit and our ſpirits: as conſcience awakened can tell *David*, thou haſt done ill in the matter of *Uriah*, ſo the conſcience *enlightened* and *cleared* can tell *Peter*, and make him ſay with confidence, Lord thou knoweſt, and I know that I love thee, *Iohn* 21.17.] *Eph.*1.13. 1 *Pet.*3.21. 1 *Iohn* 2.20,27. 1 *Cor.*2.11,12. 1 *Iohn* 5.20.

Q. But put caſe our conſcience cry peace *without* any ſuch *impreſſion*, & character of *grace* on the heart: What then?

A. Then it is a *falſe* cry, it being but the ſingle teſtimony of our owne deceived

rits, & *ſeveral* from the true teſtimony of the Spirit of God, which ever agreeth with the Scripture. [The Spirit of God doth not croſſe the word, it doth not *bleſſe* whom the word *curſeth*, nor curſe whom the word bleſſeth; and if our *own* hearts do ſo we know it to be a falſe teſtimony, and a deceived ſpirit.] 1 *Iohn* 5. 6,8. *Pſal* 51. 9,10.

Q. Put caſe I finde *ſome* works of the *ſanctifying* Spirit, and yet feele *unquietneſſe* in my owne conſcience?

A. If upon *examination* thou finde any *ſinne* in thy ſoule, pull it out and caſt it from thee, but if there be no ſin that hinders thy peace, then thy conſcience ought to acquit thee. [Thou art in *ſafety*, and in Gods favour by the ſpirit of ſanctification, whereby thou doſt *cleave* to thy God *amidſt* all fears and doubts.] *Eſay* 50. 10. *Iob* 27 1,4,6. *Iob* 13 15. Thus of the *inward* Teſtimony of the Holy Ghoſt; followes the outward.

Q. How doth God ſeale up our Redemption to us *outwardly?*

A. By the Sacraments, which to the *worthy* partakers are *particular tokens* and pledges of Gods favour & good-will towards us in the death of his Son. [In the

the *word* God ſpeaks *generally*; but he comes home to each *particular* beleever in the Sacraments.]

Q. What is a Sacrament?

A. A Sacrament is a *ſeale* of the righteouſneſſe of faith, or it is a *token* of the *Covenant* between God & us, *Gen.* 17.10,11. *Rom.* 4.11. A Sacrament hath two uſes. 1. Of a ſigne *promiſory* to repreſent. 2. Of a ſeale to exhibit, and put us in poſſeſſion of the things granted by Gods Covenant. What a Sacrament is.

Q. Muſt we be in *Covenant* with God *before* we can partake of the Sacraments?

A. Yes: for elſe the *outward* ſignes doe not profit: *Abraham* was *firſt* in Covenant with God, and *then* he received the ſigne of Circumciſion. [Even as *we* uſe *firſt* to *agree* upon the conditions before we ſeale and deliver the deeds] *Gen.* 15.6,18. with *Gen.* 17 7,10,11. with *Rom.* 4.10,11. *Acts* 8.13,21,37. As in Covenant, and Contract of Marriage, there is *firſt* a conſent of the parties, and then the *writings* are ſealed, ſo it is in this *covenant* of *Grace*, both we and our Children muſt be in Covenant with God, before the Sacraments which are the ſeales of the Covenant can belong to us. *Some* are in Covenant with

with God, *only* by *outward* profeſſion, and
1. ſuch people receive the ſigne, but not the *thing* ſignified, as *Acts* 5. 3. 1 *Cor.* 10. 3, 5. 1 *Cor.* 11. 27. *Rom.* 2 25. *others* are *really* in
2. Covenant with the Lord, & they receive *both* the ſigne, and the *things* thereby ſignified, as *Acts* 2. 41. 1 *Pet.* 3. 21 Our *Children* are taken into Gods Covenant, and ſo have the ſigne of Baptiſme, Howbeit when they come to age, they muſt performe the condition of their Fathers Faith, elſe they forfeit all.

Q. The Sacraments of the Old Teſtament were two. 1. *Circumciſion* and 2. the *Paſſeover*; of the New Teſtament be likewiſe *two* Sacraments, Baptiſme and the Lords Supper; How do they *differ* the one from the other? The New from the Old?

A. Not in *ſubſtance*, for Chriſt is the ſubſtance and end of all Sacraments; but only in the *manner*; the Old did lead unto, and ſet forth Chriſts death which *was* to come, the New doe ſet forth Chriſt *already* come, 1 *Cor.* 10. 3, 4. 1 *Cor.* 5. 7. *Exod.* 12. 13.

The parts of a Sacrament. *Q.* How many parts be there in a Sacrament?

A. There be *two* parts in every Sacra-

ment:

ment: 1. Some *outward* & bodily ſigne: 2. And ſome *ſpiritual benefit* ſignifi'd thereby

Q. What is the *ſpiritual* thing ſignified in every Sacrament?

A. Chriſt *crucified*, or the *doing away* of *ſinnes*, in, & for the *death* of Chriſt: [it is not *every* grace repreſented by an outward ſigne, that doth make a Sacrament, but the *benefit* of Chriſts *paſſion* is that grace which *is ſet forth* in every Sacrament. [*Col.* 2. 11, 12. *Marke* 1. 4. *Matth.* 26. 28. 1 *Cor* 10. 16. 1 *Cor.* 5. 7.

Q. What followes hereof?

A. Therefore thoſe other *five* Sacraments of the Papiſts, *viz.* Confirmation, Penance, Orders, Matrimony, extreame unction, are *falſly* called Sacraments of the New Teſtament, as being neither *ordained* by Chriſt, nor having ſuch Sacramental *ſignes* and *ſignifications*. [A Chriſtian needs but two things to his being, *viz.* a *new birth*, and a *growth* in Chriſt, both which are ſet forth in the other two Sacraments; beſides, thoſe *five* are not *common* to all Chriſtians that be in Covenant with God, nor yet *peculiar* to the Chriſtian *Churches*.]

Q. Who is the *Author* and ordainer of all Sacraments?

A.

The Author.

A. Only the Lord God: None but God can *forgive* ſinnes, & *beſtow* ſpiritual graces, and therefore none but God can make *ſignes* and *ſeals* thereof. [As he *alone* can ſigne and *ſeale* a deed that hath the *right* to *ſell* the land: All *ſignes* and Sacraments of mans deviſing cannot teach or *help* devotion, but only *delude* and breed *ſuperſtition*. It is a fooliſh thing to make a *ſignificant* ſigne of that which is not in our power to give.] *Mat.* 28. 19. 1 *Cor.* 11. 23.

Q. What is the *efficacy* of Sacraments? Do they *juſtifie* the receiver, or *work* in us that grace which they ſignify, if the party himſelf do not *hinder* it by ſome groſſe ſin?

And Efficacy.

A. No: Sacraments are ſignes of Gods grace and favour towards us, but not the *working cauſes* thereof: [For then the ſigne ſhould be before the thing whereof it is a ſigne, which cannot be. Sacraments ſerve as it were to put us in *poſſeſſion* of the Covenant, as a *ſealed* deed formally *delivered* doth of an houſe or land that is ſold: Remiſſion of ſins, and other bleſſings of the Covenant, are not in the Sacraments, as *Heat* is in the fire, or as a *medicine* in a box; But as a Key given in token of poſſeſſion, or a *deed* whereby Men are enfeoft in any Houſe or Land, are in *Law* ſure *Pawns* of the things promiſed; ſo are the *holy* ſignes,

given to the beleiver. Remiſſion of ſins & ſanctification of our hearts is from God *alone through* the bloud of JeſusChriſt; yet for the applying thereof unto us, there are diverſe means eſtabliſhed, as 1. Baptiſme, *Act*:2.38. *Mat*:3.7. *Mar*:1.4. 2ly The Euchariſt, *Mat*. 26. 28. 1 *Cor*.10.16. 3ly Preaching, 2 *Cor*:5.19 4ly Prayer, *Act*:8. 22. *Ja*:5.15. 5ly The power of the Keys, *Mat*:18.18. *Joh*:20.23. All theſe are Acts *inſtituted* by God, & *executed* by us for that purpoſe. And therefore although the *dead* ſoul, that hath no *inward motion* of *faith* to receive the benefit offered, nor any *diſpoſition* of heart *anſwerable* to the thing that is done *outwardly*, theſe means availe *nothing*. *Gal*.5 6. Yet on Gods part *offering*, and on mans part duely *receiving* and imbracing them, the outward ſigne, & the ſpiritual benefit thereby ſignified doe *ever* goe together; hence it is, that in the Scripture, that which is *proper* to the thing ſignified, is ſometimes *aſcribed* to the ſigne; as *Acts* 22.16. Ariſe, and be Baptized, waſhing away ſinnes, with 1 *Cor*: 10. 16. 1 *Cor*:11.

1.
2.
3.
4.
5.

Sacramẽts are not phyſicall, but moral inſtrumẽts by which God beſtoweth what they repreſent: the uſe of them is in our hands the effect in Gods; for the uſe we have his Commandement, for the effect his Conditional promiſe. The Sacraments are not bare reſemblances and memorials of things abſent, nor naked ſignes of Grace received before, but means effectual, whereby God delivereth into our hands the Grace ſignified by them. *Hooker Pol. l.*5. S. 57.

24,25. The which is well expreſſed *Art.* 25 of the Church of *Eng.* That the Sacra-
Gallica *Confeſſio fidei Art* 34. 37. *Harm.* of Confeſſions. "ments be certain ſure witneſſes, & effe-
"ctual ſignes of grace, and Gods good
"will towards us, & in ſuch *only* as wor-
"thily receive the ſame, they have a
"wholſome effect. By the Sacraments,
"God doth quicken, ſtrengthen, & Con-
"firme our faith, *ibid.*

CAP. L.
Of Baptiſme.

Q. WHat is Baptiſme?

A. It is a Sacrament of our *engrafture* into Chriſt out of old *Adam.* [It is unto us an *entrance* into the Church, *witneſſing* unto us, that whereas we were
1. before ſtrangers from God, [a] God doth now receive us into his *family* & people,
2. and we again [b] *give up* our ſelves together with our names unto God through Jeſus Chriſt to walk in newneſſe of life.

[a] 1 *Cor* 12.13 *Gal.* 3. 27. *Eph.* 2. 11, 12, 13. [b] *Mat.* 3. 8, 11. *Rom.* 6. 3, 4.

Q. What's the *outward* ſigne in Baptiſme?

A. The *dipping* or *ſprinkling* of water in the name of the Father, Sonne and Holy Ghoſt, *Mat.* 28. 19. for dipping ſee *Iohn* 3. 23.

23. *Mat.*3.6. 16. *Acts* 8.38 And for *sprinkling*, read *Act* 16.33. *in Houses*: *Marke* 7.4. with *Heb.*9.10,19,20,21,22. *Heb.*12.24.

Q. What is the spiritual thing signified by this sprinkling of water?

A. The *cleansing* of the soule from all sinne by the *bloud* of Christ sprinkled on it, *Acts* 2.38. *Rom:*6.3. *Col:*2.12,13. Baptisme *teacheth* and *signifieth* unto us that in Christ we, who were *dead* in sinnes, are quickned, & *washed*, and all our sins forgiven, by the mighty operation of God. *Eph:*5.26. *Tit:*3.5. In and by Baptisme God doth two things: 1. He doth *instruct* us touching Christ crucified, that our sins are washed, and our *soules cleansed* from all sinne by his bloud. 1 *John* 1.7. *Rev.*1.5. 2. He doth *apply* the same in particular to the party Baptized, *Acts* 22.16. For the Sacraments, by reason of the *word* of *command* [go and Baptize them] and of the *word* of *promise* of a *benefit* to worthy receivers [Be Baptized for remission of sinnes, *Acts*2.38.] They do tell us that Christ is *ours*, given to us, and his bloud sprinkled on us, and by this means, (it being a *word* of promise (and every word of promise is a word serving to beget faith) the spirit of God doth stir up faith, strengthen and

1.

2.

and confirme faith in us: God doth not *put* any ſuch *virtue* into the ſigns, as to pardon our ſins and make us Holy, *ex opere operato*, neither doth God ſo tie his *preſence* to the water, as if *where* the Miniſters Action is, there God is alſo, and at the *ſame* time; for many have the *ſigne*, that never have the *thing*, as *Simon Magus*, *Judas*, &c. and ſome have the benefit of Baptiſme *long* after, as Infants when they come to age: But none have the benefit of Baptiſme, but ſuch as come by Faith to behold Chriſt crucified in and through the outward ſigns, & ſo uſe the ſigns as means of applying Chriſt to their own ſouls for remiſſion of ſins. See *Art.* 27. of *Ch. of Eng.*

Q. What is it to be *baptized* in the *Name* of the Father, Sonne, and Holy Ghoſt?

1. Goes part of the Covenant,

A. Two things are meant by it: Firſt, thereby is *teſtified* to the party Baptized, that he is *received* into the flock & family of God. [God doth *avouch* him for his child, God doth bind himſelfe to us; and make over his Covenant to us. *Gen.* 17. 7.

Q. What ſecondly?

2. Our part.

A. The *party* that receiveth Baptiſme doth *enter* into an Oath and *Covenant*, to *take* the Lord for his God; thereby *binding* himſelfe to *believe*, and *ſerve* that true God,

God who is Father, Sonne and Holy-Ghost. [We are then enrolled, and written among the Sonnes of God, *Gen.*17.1. *Gal.*3.27. 1 *Cor.*1.13,15. We avouch God to be our God.] *Deut.*26.17,18.

Q. Is it *thus* with all that are baptized? Doe *all* receive those benefits?

A. No, only they that *have*, or *come* to have *faith* to believe the promises, and *repentance* to forsake sinne, *Gal.*5.6. 1 *Pet.*3.21. *Acts* 8.21,23. *Marke* 16,16. [In Scripture they are *reputed* aliens and *strangers* from the covenants of promise, who have not the *sign* of the Covenant: 2. And they that reject the signes are reputed to reject the Covenant it self, *Eph.*2.11. *Gen.*17.14. *Luke*7.30. 3. So they that *receive* the *signe* of the Covenant, *joyning* themselves to the people of God, are in Scripture *reputed* to be of the houshold of faith, & *Saints confederate* with the Church of God, *Esay* 56.3. *Heb.*9.13. 4 But *really* and effectually they *only* receive the benefits which come to have the conditions of the Covenant, *viz.* Faith, and repentance. *Act.*8.21,23. 1 *Cor.*10,3,5. *Act.*3.26. 1 *Pet.*3.21. The duty of all that be Baptized is reduced to three heads. 1. To *Renounce* The divell, the World, & the Flesh. 2. To *Believe*

The duties of them that be Baptized.

Believe in Jesus Christ, and to maintaine the Faith once delivered to the Saints against all Sects and Heresies whatsoever. 3. We *promise* to walke obediently in all Gods Commandements.

Q. Are the *conditions* of faith and repentance required in all that are to be baptized?

A. Yes, in all that be Baptized when they be of ripe age; but in *little* Children it is sufficient that they shew forth faith and repentance when they come to age.

Q. May little *Children* be Baptized?

1. *Practice.* *A.* Yes: the Apostles did baptize whole housholds, in which number were their Children: [As *Abraham* & his *houshold* were circumcised (*that is*) *He* and his *Children*, for *Ismael* was but thirteen years old whē he was circumcised, *Gen.* 17. 25. And there is reason for it; because there is the same relation frō the believing parents to the children *already* born, as to them that *shall* be born; and therefore if the children of *Stephanas* and the Jaylor, which were borne *after* their conversion, ought to be baptized by *vertue* & priviledge of the parents faith, why not also the children that were *already* born, seeing they are the children of believers: mōreover this

his *practice* of baptizing Infants by the Apostle is gathered frō that Phrase, *Heb.* 6.2. (laying on of *hands*) which was *a ceremony* used in prayer for them that had been Baptized in their *Infancy*, when they were Catechized in the doctrines to be known and believed by grown men that were admitted to Baptisme *Calv* on *Heb.* 6.2.] *Acts* 16 33. 1 *Cor.* 1.16 *Gen.* 17.25. See *Calvin* Inst. lib. 4. c. 16. § 4. *de Confirmatione.*

Q. Why are *Infants* of believers to be Baptized?

A. Because they *belong* to the covenant of grace, and be of the *number* of Gods people, and are *inheritors* of the *blessings* which God promised to the seed of the faithfull. 1 *Cor.* 7.14. *Rom.* 11.16. *Acts* 2. 39. *Mark* 10.13,14,15. *Gen.* 17.7,9,12,14. with *Gal.* 3.16. *Rom.* 4.11,12. In those Scriptures Note five things. 1. That *Infant-membership*, & *Admission* by an *outward* signe, is as Ancient as any visible Church recorded in Scripture. 2. That the Covenant made with Abraham was the *Gospel-Covenant*, wherein Blessednesse was promised in & through Christ the Promised seed. *Gal.* 3.8. with *Gen.* 12.3. and that Covenant is to endure to the end of the World. *Gal.* 3.16,17. 3. Note *the persons* with whom God made the Gospel-Co- 2. *Promises & Commandement.* 1. 2. 3.

venant, it was *Abraham*, and his *Infant-ſeed* & ſo with beleevers of all Nations, who have as much *right* to that promiſe, (I wil be thy God, & the God of thy ſeed) as *Abraham* had. 4. There is a commandto *marke* the Infant-children of the Covenant, *Gen.* 17 10, 12. The which command is no where *reverſed*, but rather eſtabliſhed *Mat.* 28. 19. Baptizeal; Infants are not excepted, but rather included in that Promiſe. *Act* 2. 39. And though the *ſigne* of the Covenant be changed, yet *neither* is the Covenant it ſelf, nor the *commandement*, to *Marke* Infants, reverſed. 5ly Note *what* Chriſt did, and the *reaſon why* he did it. 1. *what* Chriſt did, He ſayd, *forbid them not to come unto me*----And albeit Infants did not *know* what was *done* unto them, yet Chriſt gave them both his bleſſing & an *outward ſigne* of it, He layd his hands on them. 2. Next Chriſt gives a reaſon *why* he did this, becauſe to them beleonges the Kingdome of Heaven, and remiſſion of ſins. Now if Chriſt eſteeme it a ſufficient reaſon, why Infants ſhould be admitted to the *ſignes* of his bleſſing, becauſe the Kingdome of Heaven *belongs to* them, then who ſhall dare forbid them? or debarre them from baptiſme, the firſt ſigne of the Cove-

Covenant of Grace?

Q. What if the *immediate* parents be believers onely in *ſhew*, may their Children be baptized?

A. Yes, for, *Firſt*, the *profeſſion* of the faith is ſufficient: 2ly Children of profeſſors have right to Baptiſme by vertue of *the firſt* Covenant with *Abraham*, in whom we have as true an intereſt as the Jewes ever had, *Acts* 8.12,13,37. with *Acts* 10. 47. *Gal.* 3.29. *Rom.* 11. 17. [So that the wickedneſſe of the *immediate* parent doth not prejudice the right of the child: for then *Hezekiah* ſhould not have been circumciſed, becauſe he had a *wicked* father. No *covenant* or *condition* of *mans* making muſt be ſet *above* the covenant & conditions *ſet* by Chriſt, to make them void to beleevers.] Godly parents have ſometimes graceleſſe children, & Carnal Parens have ſometimes gracious children.

Q What can Baptiſme profit Infants, ſeeing they have no faith?

A. Very much: for as men by *deed* and *ſeale* convey lands to heirs that *ſhall* bee borne, as well as to them that be *already* born, ſo doth God by his Promiſe, which takes its *effect* in due time. [As Gods Promiſe that *Abrahams* ſeed ſhould inheri-

Canaan, did not take effect till 430 years after, yet then it spake and *failed* not. And as our children are taken *Tenants*, and made members of some *Manour* or Lordship by the *delivery* of a white wand, or the like ceremony, when they be *little*; the which *Tenements* they enioy when they come to age: so doth Gods covenant of peace and Grace made in Baptisme, take its effect in due time.] God is the great Landlord of Heaven, he puts our Childrens life into that coppy, &c.

Q. What if they doe not *perform* the *condition* when they come to age?

A. Then they can have no good of their Baptisme, 1 *Pet.* 3.21. *Neh.* 5. 13. [God will shake them out of his Church.] *Rom.* 2.28. As you put a childs life into a Living, when he is of age he enjoys it: But if he refuse to do Homage, or to pay the Lords rent, then he forfeits his Living: so &c.

CAP.

CAP. LI.

Of the Lords Supper.

Q. WHat is the *outward* signe in the Lords Supper?

A. Bread and Wine given and received as Christ hath ordained.

Q. What is the thing *signified* and remembred in, and by them?

A. The *death* of Christ, when he offered up his righteous soule a *sacrifice* for sin, [gave his body to be broken, and his bloud to be shed for sinners,] *Esay* 53.6,8, 10. *Luke* 22.19,20. 1 *Cor.* 11.24,25,26.

Q. The Bread and Wine then are not *turned* into the *very body* and *blood* of Christ by the consecration of the Elements, as if Christ should be there *bodily* present?

A. No, by no means: for the Heavens must *containe* his body till he come again for our full redemption. And it is as impossible for *Christs* body to be in Heaven and Earth, & in ten thousand places at once, as it is for *one* of us. [This conceit of Papists is not only against our *senses* of sight, and taste, and feeling, but also against an *Article* of Faith, namely, the

Against Transubstantiati-

R. 1.

trueneſſe of Chriſts humane nature in his *Incarnation*; and againſt that Article of Chriſts ſitting at the right hand of God; Gods *Omnipotency* doth not make a *true* body to be in *many* places at the *ſame* inſtant of time.] *Act.*3. 20,21. *Luke* 24.6.

Q. Shew ſome other reaſons againſt *Tranſubſtantiation*, and the *reall* preſence of Chriſt in the Euchariſt.

R. 2. *A.* The Bread which is *broken* in the Sacrament cannot be his very body, becauſe his *very* body is *whole*, and the Sacrament ſets forth *Chriſt* broken for us: [Therefore it is a *remembrance*, not a tranſubſtantiation.] 1 *Cor.* 11. 24. We ſet forth his death, we do not kill him again.

Q. Shew a third reaſon.

R. 3. *A.* All that eat the *fleſh* of Chriſt, and drink his bloud, in the *Scripture* ſence are ſaved: But all that eate of the Maſſe are not ſaved: [Therefore the Maſſe and the Scripture-eating agree not.] *Iohn* 6. 51, 53,54,57.

Q. Shew a forth reaſon againſt the *bodily* eating of Chriſt.

R. 4. *A.* Becauſe if one ſhould eat a piece of his fleſh, (as his finger, or foot, &c.) that would not profit, *Ioh.* 6. 52,61, 63. What if the Souldier that pierced him, had

had *tasted* of the blood which came out of his *side*, could that have done him any good? surely no, for our redemption stands in the *satisfaction* which by his dying he made unto the Law: and the *means* by which we eat his Flesh and drink his Blood, is not with the Mouth and Teeth but Faith in the heart.

Q Then Christ is not offered up a *Sacrifice* for the *quick* and *dead* in the Eucharist, [as the Papists teach.] *Catechismus Rom. part. 2. c. 4.*

A No: for as Christ *cannot dye* and *suffer often*, so neither is he *offered often*. But by *one* sacrifice of himself *once* offered, he hath put away sinne for *ever*. [He hath perfected for ever them that are sanctified, by *once* dying, else were his sacrifice weak and imperfect, like the sacrifices of *Aarons* Priests. Our *duty* in the Sacrament is to *receive* him by faith, not to *offer* him in sacrifice to God. In the Sacrament God offers Christ to us: we do not offer him to God. *Heb.* 9. 25, 26, 28. with *Heb.* 10 10, 11, 12, 14 *Rom.* 6. 10. *Ioh.* 1. 29. The offering of Christ once made, is a perfect redemption, propitiation, and satisfaction for the sinnes of the whole World, both originall and Actuall, and

there

"there is none other ſatisfaction for ſin,
"but that alone, *Art.* 31. of Ch. *Eng.*

Q. What followes hereof?

Papiſts le Idolaters.

A. Therefore the *Maſſe* is a very Idoll and they that uſe it, or *adore* it, or *aſcribe* to it the *vertue* of Chriſts ſacrifice, are very Idolaters. The ſacrifice of Maſſes, in the "which it was commonly ſaid, that the "Prieſts did offer Chriſt for the quick & "dead, to have Remiſſion of Paine and "Guilt, were blaſphemous fables, and "dangerous deceipts *ibid.*

Q. What then is the meaning of theſe words; *This is my body*?

A. Paul tells us, it is the *Communion* of the body & bloud of Chriſt; (that is) an ordinance wherein the faithfull have exhibited to them a *fellowſhip* in the merits and vertue of the Sacrifice of Chriſts death,] 1 *Cor.* 10. 16, 17. *Exod.* 24. 8. [as the Cup is called the New Teſtament, & Chriſt is called our Paſſeover, 1 *Cor.* 5. 7.] "The Lords ſupper is a Sacrament of our "redemption by Chriſts death, inſomuch "that to ſuch as worthily, and with faith "receive the ſame, the Bread which wee "break, is a partaking of the body of "Chriſt, and the Cup of bleſſing is a partaking of the bloud of Chriſt. *Art.* 28.

28. of the Church of *Eng.*

Q. What is the end and use of this Sacrament? *The Use of the Lords Supper.*

A. There be three especial uses of it.

1. By it as by a *token* or pledge from God the worthy Receiver is assured that he hath a *part* & *share* in Christs death. [The Lord Christ *established* the New Testament by his own death: all the good things contained in the *New* Covenant are made *sure* by the death of Christ the *Promiser*, & he bids us eat of that bread, & drink of that Cup, in *remembrance* of the same.] 1 *Cor.* 11. 25, 26. There is a Sacramental Union between the signes, and the things signified, such an union as is between a sealed will, and the Legacies bequeathed by the same: He that hath a Lease sealed knowes that he hath *more* then *paper* and *wax*: so it is in this business. 1.

Q. Doe all that come receive *such* a pledge of Gods *favour*?

A. No, *onely* they that be worthy receivers; the rest receive *meere* bread and wine, and so prophane Gods ordinance, and procure judgments to themselves, 1 *Cor.* 11. 27, 29. The Wicked and such as "be void of a lively faith, are in no wise "partakers of Christ, but rather to their "condem-

"condemnation, doe eat and drink the "ſigne or Sacrament of ſo great a thing: *Art.*29. of Ch. of *Eng.*

Q. What other end and uſe is there of this Sacrament?

A. It is a *badge* of our Chriſtian *profeſſion*, wherein we with *believing* and *thankfull* hearts doe remember the *love*, and ſhew forth the *vertu* of Chriſts death: And alſo *profeſſe* our ſelves to be the *people* of Chriſt, againſt all Atheiſts, Sects, Hereticks, misbelievers, & looſe-livers whatſoever; we are hereby *obliged* to *ſtand for* Chriſt againſt all the world, 1 *Cor.* 10. 20, 21. 1 *Cor.* 11. 25, 26. 2 *Cor.* 6. 15.

Q. What third uſe is there of it?

A. It is a Bond and Pledge of that *Love* which Chriſtians ought to have one to another, and of their *joynt-fellowſhip* in Chriſt the Head. 1 *Cor.* 10. 17. 1 *Cor.* 12. 13, 14. 1 *Cor.* 11. 18, 21, 22. *Iohn* 13. 2, 4, 14, 34.

CAP. LII.

Of right participation of the Lords Supper.

Q. WHo ought to be partakers of the Lords Supper?

A. Only ſuch as have bin *Baptized*, & are able to make *profeſſion* of their faith, & to

examine themſelves; *that is*, Such as are *able* to diſcern the Lords body.] *Exod*: 12, 43, 44, 48. 1 *Cor*. 11. 28. *Ezra*: 6. 21. *Ezek*: 44. 7.]

Q. What muſt a man *examine* himſelf in?

A. Whether he be a true *Member* of Chriſt or not; [For none elſe can partake worthily of the Sacrament of Chriſt.] 2 *Cor*. 13. 5. 1 *Ioh*. 5. 12. *Eph*. 5. 23. *Of ſelf-examination.*

Q. How may that be known?

A. If I have [a] ſound *faith*, and true [b] *repentence*, and am [c] quickned to *newneſſe* of life and [d] *love* of the brethren, I am aſſuredly a member of Chriſt, [a] *Rom*: 11. 17, 20. [b] *Gal* 5. 24. *Mat*. 3. 8, 10. [c] 2 *Cor*: 5. 17. *John* 15. 4, 5. [d] 1 *Pet* 1. 22 1 *Ioh*. 3. 14. [For further trial of theſe graces I referre you to my other ſmall Catechiſme, entituled, An help for Young People, &c. *Anno Dom*. 1640. and it may be fitly bound with this.]

Q. A Chriſtian that hath theſe graces, may yet through *careleſneſſe* come to the Lords table *unworthily*; for preventing wherof what muſt we do *before* we come? *Before we come.*

A. We muſt *ſtirre* up thoſe graces in us, and labour to ſee our [a] need of Chriſt, and to [b] cleanſe our ſoules *afreſh* from every *new* pollution wherewith we have been

been defiled, a *Matth.* 5. 6. *Luke* 1. 53. b 2 *Chron.* 30. 17, 18. *Matth* 5 23. 24. 1 *Cor.* 11. 17, 18. *Levit* 15. 31. *Num:* 9. 6, 7, 10, 1 Renued faith & repentance is needfull. e

Q. How ought a Christian to behav himselfe in the *act* of receiving?

1. In the time of Receiving.

A He must *discerne* the Lords body (*that is*) he must not use thē as *common* bread & wine, but consider in them their *spirituall relations*, & so receive them as tokens of the covenant. [We use our ordinary bread & wine for *naturall uses*, *viz.* to refresh and nourish our *bodies*, but this bread & wine for spirituall ends and uses. h *Cor:* 11. 12, 29. *Levit:* 10. 3. In the use of this Sacrament Bread & Wine, we must *behold* the *love* of the Father giving his Son to death, the *love* of Christ in laying down his life for his friends. & the *merit*, & all sufficiency of Christs blood to take away all our sins.

Wax sealed, and set to a deed, though for substance it be Wax still, yet for use it is to you more then wax, & of more value then al the wax in the Merchants shop: So this Bread and Wine

Q. How may this be done?

A I must see and consider in the *signes* the *things signified*, and apply *both* to my *own* soule in particular, giving thanks to

by Christs institution are seals set to his Testament, & with them Christ gives us his Body and Blood for remission of sins, by whom as by Bread and Wine, our spirituall hunger is satisfied, our Graces strengthened, our spirituall Life preserved unto Life eternall.

God

God for Christ, and for my redemption by him. [This particular *application* of faith is to *eate Christ*: Christ gives me to understand that his *body* was *broken* for me as the Bread is: and as certainly as I behold the *bread* of the Lord *broken* to me, and the *cup communicated* to me, so we have a true right to him: and he is as truly *ours* as our *meat* and drink are ours.] *Iohn* 6. 33,35,36. *Heb.* 9. 20. *Luke* 22 20.

Q. What must a Christian doe *after* receiving?

A. We must *pay* our vowes, (*that is*) we must be carefull to *performe* our covenant which now we have *renued* with God in Jesus Christ, *Psal.* 50. 14 2 *Cor.* 6. 1. 2 *Cor.* 7. 1. 2 *Pet.* 1. 4. *Rom.* 2. 25. 3. *After Receiving.*

Q. How may we find that we have made a *right* use of this Sacrament?

A. When we are more *refreshed* with the feeling of Gods favour towards us, and doe *grow* in *newnesse* of life. [As the right use of food is to *outgrow* sicknesse, and gather strength for the better performance of actions of our naturall life; so when we are more lively and zealous, and get more *strength* against our corruptions, and Tentations, or any waies grow in the *new* creature, then have we not received in vaine.]

vaine.] 2 *Chro.* 30 25,26. with 2 *Chro:* 31. 1. 1 *Cor.* 11.17. when we are *bettered* by it, *then* have we received aright.

Q. There be *some* to whom this Sacrament doth not at all *belong*, they have no *interest* in the matter; who be they?

A. The *ignorant* & *disobedient*, *that is*, such as cannot give *account* of their faith, or by their *wicked lives* shew themselves utterly unworthy: [They come not within the judgment of charity.] *Ezr* 6.21 2 *Chro:* 30. 17,18. *God had smitten them*, &c. *Ezek.* 44.7. 1 *Cor* 5.6,13 Infants and naturall Fooles, and all persons that *cannot* examine themselves, nor discern the Lords body, as also all *open impenitent* sinners, all such persons must not *meddle* with the Lords Supper. 1 *Cor.* 11.28,29. 1 *Cor.* 5.7,13.

Q. The *least* sinne that a man knows by *himselfe unrepented*, is a *just* cause to keep *himselfe* from the Sacrament; *But* are all the sinnes we *know* by other men a just cause for us to *keep* them from the Lords Supper?

A. Not only such offences as are *openly* known, and *scandalous* to the congregation; [The rest doe *professe* with their mouthes, and if they do *not believe* with their hearts, and repent indeed, they are

no

no better then *Judas*, who *seemed* to be *one* of the reſt, but was not. It is not our own *private knowledg* or *ſuſpicion* of the parties unſoundneſſe that muſt put him off, unleſſe the party be accuſed and admoniſhed of his ſinne by them that have *authority* in the name of Chriſt for the good of the party, and the ſatisfaction of the Congregation to reſtraine them; Chriſt *knew Iudas* from the beginning, yet &c.] *Iohn* 13.11,18. 1 *Cor.* 5.1,2. It is reported, &c. *Mat.* 22.2,10,11,12. *Mat.* 18.15,17.

Q. Is not the *reſt* of the congregation *polluted* by the *mixture* of unworthy perſons with them?

A. No, unleſſe they be *conſenting* unto their wickedneſſe; for *Iudas* [b] did not *defile* Chriſt; The *wicked* among the Jews did not make the *ordinances* of Circumciſion, of preaching in the chaire of *Moſes*, of the *Paſſeover*, and of Sacrificing, uncleane unto the *godly* of thoſe times; Chriſt himſelfe *held Communion* with the Church of the Jewes, which at that time was marviloufly corrupted *both* in Doctrine and Diſcipline. [a] 1 *Cor.* 5. 2, 6. with 2 *Cor.* 7.11. *Cleare in this matter, els not, Luk.* 2.22,24. *Luke* 3.21. *Iohn* 2.13. 1 *Sam.* 2,16,24. 1 *Cor.* 11.17,29. to *himſelfe*, &c.

The wicked doe not polute the Godly at the Lords Supper.

[b] *Mat.* 26.20,21. He sate down with the *Twelve, Judas* as he was imployed in the Apostleship with the rest, so he was *admitted* also with the *rest* unto the fellowship of *all divine* worship and ordinances. to teach us, that neither is the *Sacrament* the worse, nor are the *Comunicants polluted*; albeit some unworthy and undiscovered Hypocrites be in company with them at the Lords table; the *Pollution* of the Sacrament remained with *Judas alone*. The *state* of the visible Church is like to ten Virgins, whereof some were wise and some fooliſh. *Mat*: 25. 1. To a great house. 2 *Tim*: 2.20. 1 *Cor*. 11.33. with 1 *Cor*: 3.3. 1 *Cor*: 10.17,21.

Q. Then it is Christs will that *evill livers* should be *excomunicated*, to the end they may be brought to shame and repentance?

Who to be Excommunicated

A. It is so; *scandalous* persons if they obey not the *admonitions* of the Church but remain *obstinate*, ought to be cast out and *kept* from the Lords Supper. *Mat* 18.18. *Iohn* 20.23. 1 *Cor*: 5,3,4,5,13. 1 *Tim*: 1.20. Wicked and obstinate persons are to be banish d from the fellowship of the faithfull (1.) By the *Authority* (and in the
1. 2. name) of *Jesus Christ*. (2) *Dispenced* by the

the *office* and judgement of the *Miniſters* of the Goſpel. (3) With the aſſiſtance and *conſent* of the Congregation. 1. All that profeſſe *repentance* toward God, and *faith* towards our Lord Jeſus Chriſt, are to be *admitted* if they offer themſelves, as *Judas*; *Simon Magus*, *Ananias* and *Saphira*, and thoſe ſeverall *divided* parties at Corinth. (which are for that cauſe called Carnall; 1 *Cor.* 3. 3) and ſurely they did judge *one another* unworthy, and therefore did communicate apart. 1 *Cor.* 11. 18, 21. Yet *Paul* bids *them all* that were divided into factions, to *Tarry one* for *another*. v. 34. that ſo their eating together might teſtifie and maintain their Chriſtian charity and unity in the body of Chriſt. Neither is there any *danger* to the Godly by the cõpany of them that doe *thus profeſſe* Faith, Repentance, and new Obedience, though in deed and in truth they be *not ſuch* as they profeſſe; Becauſe in ſuch a *mixt* congregation all doe *joyne* in an *acknowledgement* that men are ſaved by Chriſts blood (and hat is true) 2. And we all *joyne* in *profeſſion* of Chriſtianity, and in a *ſolemne*

3. 1. *Who to be admitted.*

If a company of Men ſhould agree in ſome evill Action, & we joyne with them then we were partakers of their evills But when Chriſtians Agree to ſerve the Lord Jeſus, if ſome joyne that do it not as they ought, they joyne with us in our good, not we in their ſin, or unworthineſſe.

vow and *promiſe* of living holy and Chriſtian lives for time to come. [and that we may doe *lawfully*, and *ſincerely* with them who are *not ſincere*, but meer outſide profeſſors.] And therefore ſuch *mixture* of good and bad in that ordinance, can be no ſufficient warrant and ground, either for the *Miniſter* to *refuſe* to doe his office, or for the *people* to *refuſe* to partake of this Ordinance. 2. Howbeit all *carnall* perſons who are *conſcious* to themſelves of their *ignorance*, or *hypocriſy*, that they are not in truth what they ſeem to be, or are *privy* to themſelves of living in any ſin, ought in good conſcience to keep *themſelves back* from the Lords table. 3. And all ſuch Perſons as are groſly ignorant of Chriſt, or elſe are guilty of groſſe errors, and ſcandelous ſins, inconſiſtent with Faith and Repentance, they ought to be kept back by the diſcipline of the Church.

2. *Who ſhould forbeare to come.*

3. *Who muſt be kept back.*

Q. Thus of the *publicke*; Are there any *private* helps of a Chriſtians converſation and communion with God?

A. Yes, Many, as *private* reading, prayer, *ſelf-examination*, calling our waies to account, trials of the *grounds* of our hopes, private faſting and humiliation, holy *meditation*, of the worth of things

Heavenly

heavenly,& the *vanity* of things earthly, of the *Attributes* of God,of *promiſes*,&c. alſo private *admonitions*,& *comforting* one of another. Holy *reſolutions* againſt the corruption of the times, of our own hearts,&c.

AN APPENDIX,

Containing and Explication of certain Theologicall Terms & Phraſes frequently uſed in Engliſh Books & Sermons, & be either not mentioned, or not ſufficiently explained in the foregoing Treatiſe.

GRACE, ſignifieth in Scripture two things: 1. Gods *free* favour and love to man: 2. The *effects* thereof in us; thus faith is a grace, &c.

Predeſtination, is the eternall purpoſe of God touching the *everlaſting* ſtate of men, wereby of his *own* free will he ordaineth ſome to Salvation, and others to deſtruction.

Election in the eternall purpoſe of God, whereby, according to the *counſell* of his own will, he chuſeth ſome to ſalvation out of the *corupted* maſſe of Mankind; not becauſe he *foreſaw* they *were* or would be *better*

better then others, but becauſe it ſo pleaſed him; to the *praiſe* of his rich grace.

Reprobation is the like eternall purpoſe of God, whereby he *leaveth* others in their ſinnes, to periſh for ever; to the praiſe of his glorious juſtice.

Vocation ſignifieth that work of grace whereby God calleth his *elect* out of their ſins, to receive the Goſpell, *that is*, unto faith and repentance.

Converſion ſignifieth Gods *turning* of a ſinner from darkneſſe to light, from ſin to grace, from love of the world to love of God, from careleſneſſe to conſcience of pleaſing God.

Juſtification ſignifieth Gods gracious act *accepting* of a ſinner into his favour, not imputing unto him his ſinnes, in and for the righteouſneſſe and death of Chriſt: or it is Gods *gracious* act whereby he *reconcileth* an *humbled* ſinner to himſelfe, *forgiving* his ſins *freeely* & *fully* for Chriſts ſake.

Regeneration is the *begetting* of a ſpirituall life of grace in the ſoule, by the ſeed of Gods word *received* into the heart, and made *effectuall* by the holy Ghoſt, whereby we are become *new* Creatures, to bring forth fruit unto God, the fruits of holyneſſe and righteouſneſſe.

Sanctification signifieth the *clenſing* of our *Natures:* & it is the grace of God *infuſed* into our hearts, whereby *of unholy* people we are *made holy* in our thoughts, words and actions.

Adoption signifieth Gods making Sons of us that were not Sons before: or it is the *tranſlation* of Sinners from a *ſervile* condition under ſinne and Satan, to be the Sonnes of God, in and with Chriſt to enjoy the *priviledges* and inheritance of Sonnes.

Glorification ſignifies the ſtate of Gods children in heaven.

Redemtion ſignifies Chriſts *delivering* of our Soules from ſin & wrath by *paying* of a *price*, even the price of his bloud for us.

Mediation ſignifieth that gracious work of Chriſt ſetting himſelfe between God and us, makeing peace, & procuring our acceptance with his father, both of our perſons and actions.

Propitiation ſignifieth the *removing* of wrath, and making of God *favourable* to us in Chriſt.

Chriſts *active obedience* ſignifieth his perfect *fulfilling* of the Law for us.

Chriſts *paſſive obedience* is his *ſuffering* of death, and undergoing of the puniſhment due

due to our ſinnes: by both which he ſatiſfied the juſtice of *God* in *our* behalfe, being put under the Law, that he might ſave them that were under the Law.

By the *Law* is meant the covenant of *Workes*, the *way* and *offer* of ſalvation to them that *perfectly* fulfill the Law of *God* in their *own* perſons.

By the *Goſpel* is meant the covenant of Grace, that is, *Gods* gracious purpoſe and promiſe of bringing men to ſalvation by Jeſus Chriſt.

The *Old Teſtament* is the *doctrine* of ſalvation through Chriſt, taught by *Moſes* and the Prophets, and ſet forth under certain *figures* and ceremonies, ſhadowing forth the death of Chriſt, and the benefits of Chriſt, who was *then* to come.

The *New Teſtament* is the *ſame* Doctrine of ſalvation by Chriſt, taught nakedly, *Without* ſuch figures & ſhadowes, ſhewing expreſly the death and benefits of Chriſt *already come*, and exhibited in the fleſh.

Levetical we meane any Ordinance about Gods *publicke* worſhip, delivered by *Moſes*, till the Meſſias ſhould come.

By *Legall* we underſtand that which the *Law* of *Moſes* doth require, as *legall* righteouſneſſe is ſuch a compleat righteouſnes

in

in every circumſtance as the Law doth require.

By *Evangelicall*, we underſtand that which the *Goſpell* doth require and *accept*: as Evangelicall righteouſneſſe is the righteouſneſſe of the Mediator accepted on our behalfe.

Legall perfection is to be *free* from *ſin* in every kinde and degree thereof.

Evangelicall perfection is to be free from *guile* and hypocriſie, when in *uprightneſſe* of heart we frame our ſelves to the *whole* will of God.

Legall repentance is a ſorrow for ſin ariſing from *fear* of wrath: ſuch a ſorrow the Law can work.

Evangelicall repentance is ſuch a ſorrow for ſin as ariſeth from *love* of God, and *hatred* of ſin, which the *Spirit* of Adoption begets in us, becauſe we diſpleaſe our Father, and diſhonour our God.

By the *Image of God in men*, is meant, to be *like* God in *holineſſe* and righteouſneſſe.

By the *fall of man* is meant the firſt ſin of *Adam* and *Eve*, whereby they *fell* from that *ſtate* of holineſſe, and happineſſe, wherein they were at firſt created, and plunged themſelves and their poſterity into ſin and miſery.

By

By *Fleſh* in Scripture is meant the *unregenerate* heart of man, and that remainder of corruption which is found even in regenerate perſons, whereby they are *hindred* from doing the good they *would*.

By *Spirit* is meant the *new* Man, the renewed heart and ſoule of Man which oppoſeth it ſelfe againſt all ſin.

When we ſpeak of a *naturall Man* & of the ſtate of Nature, we doe *not mean* Heathens or Fooles, but all, even the beſt & *wiſeſt* among Chriſtians, that be *not regenerate* & effectually called; foraſmuch as they be in no *better* caſe then Heathens.

When we ſpeak of a *Spirituall Man*, we meane one that is *regenerate* & *led* by the Spirit of God, minding Spirituall things in the firſt place, and *temporall* things in a *ſpirituall* manner.

When we ſpeake of a *Carnall Man*, we meane them that are *led* by *Carnall* and corrupt Principles and doe follow after Earthly things with *greateſt* earneſtneſſe and delight; and Spirituall things in a *formall* and careleſſe manner.

A Sincere Chriſtian is one that walketh *with* God and to God *uprightly*, making conſcience of *every* duty, and of *every* ſin, according to that *meaſure* of knowledge which

which he hath received, and doth not *hide* his eyes from any part of *Gods* will, neither is *willingly* ignorant of any part of his duty.

An *Hypocrite*, in Scripture, is not one that doth *profesſe* Religion, and ſeparate himſelfe from the *ſinnes* of others; but it is any one that knoweth Truth, and doth *not obey* it ſincerely and *univerſally*; but is partiall, and *halting* with God in points of obedience: approving himſelfe to man, rather then to *God*.

By *Civill honeſty*, which we teach cannot bring men to heaven, we doe *not condemne* juſtice and *honeſty* in mens dealings; But we mean meere civill honeſt men, that is, *deluded*, & formall Chriſtians, who being *free* from *groſſe* ſins, and outwardly *conformed* to good orders, do *flatter* themſelves in a morall righteouſneſſe *without faith*, or any aſſurance of their particular intereſt in Chriſt, or any endeavour to attaine thereunto.

By *Common Graces*, we mean ſuch gifts of *Gods* ſpirit as be *common* to the elect and reprobate, as gifts of Miracles, of Propheſying, and other *abilities* to ſpirituall duties.

By *Saving Graces* we mean the *ſpeciall*

worke

worke and *fruits* of the renewing Spirit which whoſoever hath received, is undoubtedly ſaved.

By *Reſtraining Grace* we meane that power of Gods word on the conſcience, whereby men do outwardly *forbeare* evill, though they doe *not* inwardly *hate* it.

Humiliation is the *wounding*, and caſting downe of the conſcience with *feare*, in a ſenſe & apprehenſion of the *curſe* of God belonging to our ſinfull ſtate, all *former hopes* of being in Gods favour & in a *good caſe*; being now diſcovered to be utterly falſe and unſound.

Self-deniall ſignifieth the *renouncing* of our own *righteouſneſſe* and worthineſſe as alſo our *own deſires*, reaſons, wits, wills, and *deareſt* contentments for Chriſts and the Goſpells ſake, that ſo we may preſerve *faith* & a *good* conſcience according to the rule of the words whatſoever *croſſe* ſhall happen to us in ſo doing.

Spirituall Combat is the ſtrugling *between* the fleſh and the Spirit, between *Grace* & *Corruption*, in the *ſame* faculties of the ſoul of a *regenerate* perſon, our *new* nature *inclining* us to good, and to pleaſe God, *our corruption inclining* to carnall contentments.

By

By the *World*, unto *which* we must be crucified, we mean the *sinfull courses*, opinions, waies, and fashions of the world.

Lust in any *evill* motion and *inordinate* desire of the soule after any thing; as after riches, honour, revenge, food, preferment; therefore covetousnesse is Lust, and so is pride, anger, and other motions of the flesh.

Concupiscence signifies the *habituall indisposition* of the heart to that which is good and its *proneusse* to that which is evill; as also every evill motion of the heart that swerves from the Law of God: All this is called evill *Concupiscence*.

By *Principles* & *Principled*, we mean the *rules* and *grounds* wherewith men are *seasoned* & *guided* in their course; as carnall Principles are *carnall grounds* & rules; spirituall Principles are *spirituall considerations* moving and guiding in a businesse.

Heretick is one that departs from the *true Faith*; & obstinatly cleaves to error in Doctrine.

Shismatick is one that *unnecessarily* makes or causeth others to make a *seperation* from any true and sound Church to the *disturbance* of the outward established *peace* thereof.

By

By *Wilworſhip* we meane any thing that is brought into Religion, and made *matter* of *conſcience* by *mans device* or *authority* without warrant from the word of God By *Superſtition* we meane the aſcribing of Holyneſſe, or any ſpirituall and ſupernaturall vertue, to any *creature*, geſture, place, day, words, or actions which is not given to the *ſaid creature* by *Creation* or divine *inſtitution*.

When we commend *Good workes* we meane not onely the works of *charity* and outward pomp but the *whole courſe* of obedience in our thoughts, words, and actions as the word of God requires of us.

By *Chriſtian Liberty* we meane not a liberty to *ſinne*, as if we might ſin more freely and *ſafely* becauſe of Chriſts death; but we meane that *liberty* which Chriſt hath obtained to us againſt the *bondage* of the Law, condemning all that doe not fulfill it: And alſo our *freedome* from the *ceremonies* of *Moſes* Law, and from all *human ordinances*, ſo that they doe not *bind*, in conſcience.

Perſeverance ſignifies a conſtancy and *cotinuance* in faith and obedience to our end.

Apoſtacy is a *totall* and *finall* departure from

from the faith *once* professed.

Back-sliding is a falling *again* into our old sinnes for a *time*, out of which we recover through Gods grace, being renewed againe by repentance.

By *Spirituall Desertions* we meane that *trouble* of minde, which ariseth from *losse* of *assurance*, and feeling of Gods favour; occasioned usually by our backsliding in to some sinne or great carelessenesse and *unevennesse* in our walking with God.

By *Temptations* we meane sometimes *allurements* to sinne, and somtimes the *exercise* of our faith, wherein Sathan laboureth to *question* our Son-ship and interest in Christ: This kind of Temptation is usually called *distresse* of minde.

Dispaire is *finally* to doubt of Gods favour and mercy, *refusing* to rest on it.

Presumption is a conceit that we are in *good case* when we have *no solid* grounds to thinke so; it is also a *venturing* to practise this or that without warrant of Gods word.

Assurance is the *well grounded* peace of conscience *awakened* and *enlightned*, and *quieted* upon good grounds that his sins be forgiven in Christ Jesus.

When we pray that God would *Sanctify*

Elſe any of his *dealings* to us (as croſſes, afflictions, preferments, deliverances, or any other outward mercy) we pray that God would *give grace* with *outward* mercies, holy wiſdome, and *gracious hearts* to make right uſe of them, that in all things we may be brought *nearer* to God in the exerciſe of faith, humility, thankfulneſſe and better obedience for time to come.

Laus Deo.

T

TO THE READER.

The foregoing TREATISE *(Christian Reader) intituled* Principles of Faith and good Conscience, *is so called, because it doth containe, not only points of Faith, and positive Truths touching the chiefe Heads of Religion, but also the most materiall points of* Practicall Divinity, *(properly so called,) that is, to shew the* work *of* Grace *in the* Conversion *of a sinner, and in the hearts of them that be converted, and how a Christian may judge of his spirituall estate to God-ward.* * *I have had some thoughts of publishing a just Treatise touching the* state *of* Nature, *and of* Grace, *the Translation of a sinner from the state of Nature to the state of Grace, from death to life, together with the Causes, Order, and effects thereof; And this may be done, if God be*

* As in cap: 4. 5. 8. 13. 14. 18. &c.

pleaſed to give me Life, Liberty, and Peace to the Church. In the mean time, Accept, and make uſe of this ſhort Diſcourſe *intended for the good of the Ignorant, and the comfort of weake Chriſtians,* [The markes of Gods Children.] *Bleſſed are the Pure in heart---Bleſſed is the man, in whoſe ſpirit there is no Guile, ſo ſaith the ſpirit,* Pſal. 32. 2. *and* Mat. 5. 8.

Markes

Markes of Gods children drawn out of Gods word.

Of saving knowledge.

Q. WHat is the first Marke of a Child of God?

A. Saving knowledge is a marke whereby Gods Children may be known from all others. *Iohn* 17.3. This is life eternall to know thee, the only true God, and whom thou hast sent Jesus Christ. 1. *Mark*

Q. What be the *properties* of saving knowledge?

A. They be foure. 1. Saving knowledge makes us to see our *own Ignorances*, and strayings. *Prov.* 9.10,12. *Eph.* 5.8, 13. *Rom.* 7.9. *Psal.* 119. 130. *Pro.* 20.27. *The tri-all of it.*

Q. What is the second property of saving knowledge?

A. It makes a man ashamed to doe evill; and vile in his own eyes. *Eph.* 5.8,12. 1 *Thes.* 5.5,6,7,8,9. *Rom.* 6.21. *Ier.* 31.19.

Q. What's the third property of saving knowlege?

A. It is a *guiding* light, especially in those things that belong to our *own* Peace and duty. *Psal.* 119. 105. *Rom.* 2. 20, 21. *Mat.* 7. 5.

Q. What's the fourth signe of saving knowledge?

A. It is not an idle, but a *working* knowledge, making a man to abstaine from evill, and exercise himselfe in that which is good. 2 *Pet.* 2. 20. *Jer.* 22. 16. *Ps.* 119. 104. *Job.* 28. 28. *Hos.* 8. 1, 2.

Use. Then it seemes that they which know *much*, and yet are not *bettered* by their knowledge in *Holinesse* & Christian life; Also they that by their knowledge can *guide others*, and yet doe not take to heart the thing that belong to *their own peace & duty*, their knowledge is but vaine: *Rom.* 2. 20, 21. *Rom.* 1. 18. 2 *Tim.* 3. 5. Lastly all such persons as be in darknesse and *perceive it not*; All such are blind, and miserable, and wretched, and naked, and think that they have *need of Nothing*, when as indeed they have nothing of Grace or Heaven; All such people are *without* knowledge, and therefore *without* God in the world: *Rev.* 3. 17. *Gal.* 6. 3. *Jer.* 6. 15.

2.

Q. Whats a second marke of Gods children? 2. *Mark.*

A. All Gods children are *taught* of God? *Ioh.*6.45. *Esay* 54.13.

Q. How doe you know your selfe taught of God?

A. 1. Because I am made to know things [a] *above* my Nature and to [b] love and imbrace things which be *contrary* to my Nature [a] *Mat.* 13. 11. 1 *Cor.* 1. 21. with 1 *Cor.* 2. 12. *Eph.* 1. 17, 18. [b] *Mar.* 8. 34, 35. *Luck.* 14, 26, 27. *The trial.*

Q. How secondly doe you know it?

A. Because I have a *new judgment* of men and things, I can look upon sinne and duty, with *such eies* as Christ beholds them with, that is, I look upon sinne, as upon a *Toad* or *Serpent* to avoid it; And upon duty with a loving eye. *Ezek.* 11. 19. *Heb.* 8. 10, 11.

Vses.

Then it followeth, that they who know no more then *Nature* can teach them, and will believe no more then *Reason* can comprehend: Also all such persons as doe erre in their hearts, and say within themselves, I desire not to know my sin, or duty, I love not to obey. *Heb.* 3. 10. Such as *Hate* to be reformed. *Ps.* 50. 17. And love darkness *rather* then light. *Joh.* 3.

19. Such as have not Gods Law written in their hearts. *Heb.* 8. 10. *Ier.* 32, 40. They that are pleased with sin, and *displeased* with *duty*; All such persons are not as yet *Taught* of God. 1 *Ioh.* 5. 3.

Of the Love of God.

Q. What's a third marke of Gods child.

3. *Mark.* A. All Gods children do *love God* with all their hearts; if any man *love* God, the same is *loved* and approved of *God*. 1 *Cor.* 8. 3. *Mat.* 22. 37.

Q. How doe you know that you *love* God withall your heart?

The tri-all. A. By foure things. 1. When the heart is not *divided* between *Two*, he hath not *Two* to please: God hath the whole soule. *Esay* 8. 12, 13. *Luk.* 16 13. *Num.* 14. 24.

Q. How secondly may it be known that you love God with all your heart?

A. When I love God *above* all men, & all things: All men and all things must be loved in God, and for *God*, but nothing *against* God, nor *above* God. *Mat.* 10. 37. 1 *Sam.* 2. 29. *Num*, 24. 11. *Exod.* 32. 32.

Q. How thirdly may it be known?

A. When I *strive* to Honour and serve Him to the very *utmost* and best I can, & not

not as *little* as we can. 1 *Chron.* 13. 8. 1 *Chron.* 29. 17. *Act.* 20. 24. 2 *Kings* 23. 25. *Mar.* 12. 42, 43, 44.

Q. How Fourthly may this be known?

A. This is the *Love* of God, that we keep his Commandements, and his Commandments are not *grievous* unto us. 1 *Joh.* 5. 3. *Joh.* 14. 15, 21. *Joh* 15. 24. 1 *Joh.* 2. 4, 5.

Then it followes, that they doe not love God with *all their hearts*, whose hears are *divided between* God & Men, betwen God and profit, between God and credit, or any other earthly thing: Much lesse doe they love God aright, who *set up* the love of men, the love of themselves, the love of riches, Honour, &c. *above* the love of *God*, *above* the will of God, above the Glory of God, or above the Commandements of God. Lastly they doe not love God aright, who serve him as *little* as they can, something they will doe, *just so much* as they think will serve the turne, but their hearts are not lifted up in Gods service. 2 *Chron.* 17. 6. They doe not stirre up themselves, nor *lay on their Tallents* to the honour of God: whereas we must be zealous for Gods cause against sinne and wickednesse, zealous for Gods Truth against error *Jud.* v. 3. Earnestly *contend* for the

Use.

the faith against Sects and Heresies whatsoever.

A Christian must love God for *Himselfe*, for those excellencies and perfections of *G*oodnesse, Mercy, *G*race, Holines Truth, &c. that be in God: We must not love *G*od only for his *gifts*, or for our *profits* sake; But as a child loves his Father though he be but *poore*, and as a man loves his Wife, *better* then her Portion, so must we love God. *Psal.* 119. 57. *Psal.* 4. 6, 7. *Psal.* 73. 25. There is none in Heaven or Earth that I desire in comparison of thee.

Of Zeale for God.

Q. Shew a fourth mark of Gods child?

4. *Mark.* *A.* Gods child is *zealous* for God, for his Truth, and *G*lory. Because thou art neither hot, nor cold, I will spew thee out of my mouth; Be *zealus* therefore and repent. *Rev.* 3. 16, 19. 2 *Cor.* 7. 11. *Act.* 17. 16. 2 *Pet.* 2. 8.

Q. You have said that they that love God, must be *zealous* for *G*od; Tell me what be properties of true zeale?

The triall. A. They be three. 1. True zeale must be exercised alwaies in a *good matter*, and without respect to the *eye* of man. *Gal.* 4. 18.

18.1 *King.*9.10. *Ind:v.*3. *Luk.*13.15.

Q. What secondly, is the property of true zeale?

A. True zeale burnes *inward*, our *own* sins and corruptions first and most. *Mat.*7.4.

Q. What's the third property of true zeale?

A. True zeale is *accompanied* with meeknesse, justice, mercy: and many other graces. *Jam.*3.16. *Luk.*9.54,55: *Luk.*13.15.

Use. Then it followes, that all such persons as *in their zeale* do forget to shew mercy, justice and Truth, as *Saul* did 2 *Sam.*21.2. and as *Paul* did *Act.*26.9,11. And they which can be earnest against *other* mens sins, and favourable towards their own; as *Rom.*2.1, 22. And lastly they that be earnest and zealous in a Trifle, or in a groundlesse cause, as the false teachers at *Galatia* were, *Gal.* 4.17. Such zeale does not commend them unto *God*?

Of love to a Christian for Gods sake.

Q. What is a fift Marke of Gods children? 5. *Mark.*

A. By this shall all men know that yee are my *Disciples*, if you have *love* one to another: *John* 13.35. 1 *Joh.*3.14. 1 *Joh.*5.1.

Q. How

Q. How may it appeare that you love a Christian *because* he is *borne* of God, or because he is a Disciple?

A. By foure signes. 1. By this we know that we love the Children of God, when we *love God*, and keep his Commandements, 1 *Iohn* 5.2. That is, we love Gods children because we *love God first*: Our love to them must proceed from our loving of *God*, *seeing* we love them for *Gods* sake.

The triall.

Q. How Secondly may Christian love be discerned?

A. When you love a Disciple, in the *Name* of a Disciple, and a righteous man, in the *Name* of a righteous man, that is, because they belong to God, and because of the *Image* of God in them: *Mat.* 10,41, 42. 2 *Iohn.v.*1,2.

Q. How thirdly is Christian love evidenced?

A. When you love a Christian *more* for the Image of God in him, then for Kindreds, or profits sake. Among your children, or Neighbours, or Friends and acquaintance, you will love them *best* and most, in whom you percieve the *Grace* of God to shine. *Gal.*6.10.

Q. How Fourthly.

A. If

A. If you have true love, you will doe *righteous* things to your Brother; But he that *doth* not *righteousnesse*, is not of God neither he that loveth not his brethren. 1 *Joh.* 3. 10, 18.

Use Then it followeth, that they which doe injury, & that to their Brethren 1 *Cor:* 6. 8.) And they that do *like* their Children, or Neighbours, or Servants, or acquaintance, the *worse* for their *goodness* sake, And lastly they that are *Partiall* in their love, & will embrace *only* such of the Godly, as be of their own side & opinion, but can scorne & abuse others every jot as Godly, if they differ from them; then, I say, it appeares, they do not love them in the *Name* of a Disciple, nor in the Name of a righteous man; But they love themselves, their owne ends and *Fancies* in them, and not Christ in them, nor the Image of God in them. We must love *where* God loveth, God loves all his Children of what side soever they be, though not their *sins* and *Failings*, & so must we doe *Luk.* 9. 49, 50. *Rom:* 14. 3, 6. *Mark:* 9 38, 39. The weake and the strong Christian, they were both of them true fearers of God: Wicked men that are yet in the flesh, they hate & dislike *Godlinesse* where ever they see

see it, and he that is born after the spirit, loveth godlinesse where ever he sees it.

Of Hungring and thirsting after Christ, and His Grace.

Q. Shew a sixth marke of a child of God?

A. They are blessed that hunger and thirst after Christ, and after the graces of his spirit. *Mat.*5.6. *Es.* 55.1. *Rev.*22. 17.

6. *Mark.*

Q. What be the signes whereby *spirituall desires* after Christ may be discerned from *naturall* desires?

A. They be foure. 1. If your soules do indeed hunger and thirst after Christ, and his righteousnesse, then you will desire him for *spirituall ends* and *uses*: as for Reconciliation with God, for sanctification, for spirituall Healing and cleansing of your soules; as your spirituall Physitian: *Mat.*9.12. *Mar.*1,10. *Luk:*18.41. *Ps.*51. 1,2,9, 10. Carnall people can desire *mercy*, but not *Grace*: they desire *Happinesse*, but care not for *Holinesse*; they can desire Christ as a Priest to *save* them, not as a King to *Rule* in them.

1 *Tetrial.*

Q. What is a second signe of *spirituall desires*

desires or hungering after Christ?

A. If you doe indeed thirst after Christ, you will be *restlesse* and *unsatisfied* till you find him: Nothing but Christ can content the spirituall *appetite* and desires of the soule: Nothing but Christ can *still* the crie, and *quiet* the call of conscience. Give a hungering soule Gold, or preferment, or Pleasures &c. These things cannot satisfy a spirituall desire: the soule must have Christ, or nothing: *spirituall* desires are *restlesse* desires, till they can enjoy the things they want: *Ps.* 143.6. *Can.* 5.4,8. *Ps.* 42.1,2.

Q. What's a third signe of spirituall desire after Christ?

A. Spirituall hunger and thirst is a *conquering* desire, it makes the soule to prize Jesus Christ upon any terms: the thirsty soul must have Christ, *what ere it cost*: As the Ægyptians said to *Joseph*, Buy us and our land for Bread (*Gen.* 47.19.) and we will be servants unto *Pharaoh*: so to the hungery soule, every bitter thing is sweet; Christ is *welcome* upon any terms. *Mat.* 16. 25. *Mat.* 13.44,46. *Mat.* 19.21,22.

Q. Wha'ts a Fourth signe of spirituall desire after Christ?

A. Spirituall hunger and thirst is a *labouring* desire; the Hungry soule will take any

any paines for the bread and water of life. It doth not *rest* in *wishing*, but it will strive and seek, and knock: True desire puts forth it selfe in *endeavourings*. *Can.*3. 1,2,3,4. *Psal.*63.1.2. Spirituall desires are not lazy, cold, heartlesse wishes.

Then if you take little *Paines* to get Grace, and the assurance of Christs love, or if you prize any thing *more* then Christ and his Grace and favour, or if your minds be *quieted* without Christ, and cured by false Remedies, as by worldly Counsels, worldly Pleasures, or by forgetting your sins, &c. Lastly if you desire Christ for *naturall* ends, as for mercy, & not also for Grace and Holy Communion with him, then I say you did never truly Hunger and Thirst after Christ, and his righteousnesse: you have had perhaps some light, vanishing *wishes* for Heaven, but never any sound, and setled desires. *Luke* 14.15,18. *Mat.* 19.21,22.

Of Christ in us.

Q. What is a Seaventh Mark of one that is the Child of God?

A. If any one be Christs, then *Christ is in you*, and abideth in you: *Rom.*8.9,10. 2 *Cor.*

2*Cor.*13.5. *Eph.*3.17.

Q. How will you know that Christ is in you?

A. Two manner of waies. 1, If Christ be *in you*, you will be *fashioned* like unto Christ, you will be *Holy members* of that holy *Head*, and *living* members of that *living Head*. *Rom.*8.10. If Christ be in you the body of sin is dead, and the spirit is life because of righteousnesse; you cannot be *dead* members of a *living* head, nor *unholy* members of an holy head: A true Christian is the very *Picture* of Christ, Christ is fashioned in him. *Gal.*4.19. *Eph.* 4.22,24. *Joh.*2.6. *The triall.*

Q. Say the same in other words?

A. If any man be in Christ, he is a new Creature, 2*Cor.*5 17.

Q. How secondly, will you know whether *Christ* be in you or not?

A. Hereby we know that he abideth in us, by the *spirit* which he hath given us. 1 *Joh* 3.24.

Then it follows, that if any man have not the spirit of Christ, he is none of his. Rom. 8.9. Also If you be not *like* unto Christ if you walk *contrary* unto him, and his *example* in the Family, Church, or State, it is because Christ is not in you of *Use.*

a Truth: for he that saieth, He abideth in him, ought *himselfe* also to walke, even as Christ walked. 1 *Ioh.* 2.6. 1 *Pet.* 1. 15. *Phil.* 3.18.

Of the spirit of Christ in us.

Q. Shew an Eight marke of a child of God?

A. Because you are *sons*, God hath given the *spirit* of his son into your hearts, whereby ye cry Abba, Father. *Gal.* 4. 6. *Rom*, 8.9, 11.

8. *Mark.*

Q. But how will you know that you have the spirit of Christ in you?

A. Three waies. 1. Because it is unto me a spirit of *illumination*: It begets in me spirituall *senses*, and understanding by which I know him that is True; it enableth me to *discerne* things that differ: As the Eare trieth words; and the Mouth tasteth meate, *Iob* 12.11. So doth the spirit of Christ give us a *discerning taste*, a discerning heart, & eare; It makes us able to discerne *light from darknes*, *sweet from sower*; It makes us to *Relish* & *savour* the things that be of God. *Iohn* 10. 4,5,27. with *Ioh.* 14.17. 1 *Iohn* 2.19,20,26,27. 1 *Cor.* 2.14.

The trial.

Q. How secondly will you know it?

Be

A. Becauſe it is unto me a *ſpirit* of *Sanctificatiõ*; for the ſpirit of *Adoption*, whereby we call God Father, is alwaies in us, and to us a ſpirit of *ſantification*, It is a ſpirit of *Burning* to conſume Luſts, and a ſpirit of *Quikning* to newneſſe of life. 1 *Cor:* 6. 11. *Gal:* 5. 24. *Rom:* 8. 10, 13.

Q. How, thirdly, will you know it?

A. By the *Fruits* of the ſpirit, which are theſe, Love, Joy, Peace, Long ſuffering, Gentlneſſe, Goodneſſe, Faithfulneſſe, Meekneſſe, Temperance, &c. *Gal:* 5. 22, 23. *Eph:* 5. 9.

Then it followes that all ſuch perſons as *walk* in the fleſh, and ſhew forth the fruits of it, which are theſe, Adultery, fornication, uncleanneſſe, laciviouſneſſe, Idolatry, witchcraft, hatred, variance, emulation, Wrath, ſeditions, hereſies, envyings, murthers, drunkenneſſe, revilings, &c. Alſo all ſuch perſons as have not received the ſpirit of Chriſt to *enlighten* their Minds, make them *wiſe to diſcerne* precious from vile---And to *purify* their hearts and lives: All ſuch perſons as doe not ſhew forth the fruits of the ſpirit in their converſation. they are all of them without Chriſt becauſe they be void of his ſpirit, and the fruits thereof.

Of Christ Ruling in us.

Q. Shew a Ninth marks of one that is the child of God?

6. *Mark.* *A.* All that have Christ for their *Saviour*, must take him also for their Lord and King to rule in their hearts: Christ is the King of Saints. *Luk.* 19. 27. *Rev.* 15. 3.

Q. How doe you know your self to be a *Subject* of Christs Kingdome?

A. 1. Every Subject of Christs Kingdome is a child of *light*, and he is carefull to walke in the light. 1 *Joh:* 1. 6, 7. 1 *Joh.* 2. 6. Satans Kingdome is a *Kingdom of darkenesse*; Christs Kingdome is a Kingdome of light.

Q. How, secondly, may it be known?

A. Every Subject of Christs Kingdom, will yeeld *obedience* to the Laws, & Mind of Christ. *Joh:* 15. 14. *Mal:* 1. 6. 8.

Q. How Thirdly may it be known?

A. I know that Christ is my King, and I his Subject, by the *Victory* I have over *my* own sins; I also am made a spirituall King, I dare not hold up any *spirituall weapon against Christ*, nor against his word, nor on the *behalfe* of any sin whatsoever, and in whomsoever. 2 *Cor*, 10. 5. *Rom.* 6. 17, 18.

Then

Then they that be yet under the *Power* of darkneſſe, and under the command of ſin, and they that doe not yeeld univerſall *obedience* and ſubjection to the Laws and will of Chriſt, all ſuch perſons doe not belong to Chriſts Kingdome of Grace, and therefore ſhall never reigne with him in glory. *Uſe.*

Of Being led by the Spirit of Chriſt.

Q. *Give a tenth marke of a child of God?*

A. As Many as are *led* by the *ſpirit* of God, they are the ſons of God. *Rom.* 8. 14. 10. *Mar.*

Q. How will you know that you be *led* by the ſpirit of God?

A. Three waies. 1. Becauſe I am *under* the *command* of the ſpirit: I will not grieve the ſpirit of God, but cheriſh it, and ſuffer my ſelfe to be *guided* by it; as *Souldiers* are by their Captain, and Commanders, who ſay to one, doe this and he doth it, to another doe that, and he does it, ſo is the Chriſtian *under the Conduct* and command of the ſpirit to follow it, even againſt Nature, and Carnall reaſon; as for *example*, to love ones enemy, to pray for *The tri-all.*

them that diſpightfully uſe us, to bleſſe them that curſe us, &c. *Eph.*4.30. *Rom.*8. 13.

Q. How ſecondly will you know it?

A. Becauſe the *Conſiderations* and *Motives* which ſway my judgement and choyce in any buſineſſe, are *ſpirituall*: As (*If* I were to give my voice in the election of a Miniſter) if I caſt about how I may *pleaſure* a *friend* or kinſman, or what I ſhall *get* or *looſe* by this or that way, then it is cleer, you are led by a *carnall* ſpirit becauſe the conſiderations which *ſway*, and prevaile with me are meerly polytick and *worldly*: But if you conſider who is moſt likely to *win ſoules* to God, to advance his Truth and Goſpell, &c. then are you in that buſineſſe led by the ſpirit, becauſe the *conſiderations* moving you, are *ſpirituall*. When there is a *conflict* between Nature & Grace, the ſpirit of God will *ſway* you for *gracious* purpoſes againſt the *pleadings* of fleſh and bloud. *Gal.*1.16. *Eph.*4. 16. *Heb.*11.24,25.

*Gods ſpirit does not lead us blindfold, but it ſhewes us, and leads us in the waies of God.

6. How thirdly will you know it?

A. Becauſe I am led by a *True* * light, & a *ſtraight* rule, Gods ſpirit does never lead one *blindly*, nor by a falſe *Rule*. Gods ſpirit is not like to an *Ignis fatuus*, to lead in-

to

to by-pathes of error and miſchiefe, Gods ſpirit it guides us in the *path of Gods word*, Gods ſpirit and Gods word are ever joyned together. *Eſ.*29.18. *Pſ.*25 5,9. *Pſ.*27. 11. *Pſ.*119.35. *Ioh.*16.13. *Eſa.*59.21. *Prov.* 1.23.

Then they that wander in *by-paths* of error, and in the *broad* paths of deſtruction & unpapineſſe, (following the waies of unrighteouſneſſe, Pride, Covetouſneſſe Envy, Murther, Lying, Covenant-breakers, perjured perſons, without naturall affection, implacable, unmercifull, murtherers of Fathers, Lawleſſe, diſobedient, &c.) and *yet ſay* that they are led by the ſpirit of God, This is the ſpirit of your Father the divell, and not the ſpirit of God. 1*Tim.*1.9,10, Rom.1.30,31. 2*Tim.*3. 2,3,4. *Ioh.*8.44. *Uſe.*

Alſo they that are ſwayed by *worldly* conſiderations, by *ſelfe-ends* and intereſts, they that walke by cruked rules, and dark lights, and are not afraid to quench the ſpirit of God, and to check good motions of of the ſpirit, to follow their own Imaginations, &c. Such perſons are not led by the ſpirit, of God, they are not under the command & conduct of the holy ſpirit.

Of the spirit of Truth and Error.

Q. Shew an eleventh marke of Gods children?

11. *Mar.* *A.* Gods children are led by his spirit into all *saving Truth*, so that they cannot *damnably* erre, or be deceived. *Joh.* 16. 18. *Mat.* 24. 24. 2 *Tim.* 2. 19. 1 *Joh.* 2. 27.

Q. How shall we know the *spirit* of *Truth* from the spirit of error?

The triall. *A.* By three things. 1. He that is of God *Heareth us*; He that is not of God, heareth us not, *hereby know* we the spirit of Truth, and the spirit of error. 1 *Joh.* 4. 6. with *John* 8. 47. He that is of God, heareth Gods words delivered by the mouth of his Ambassadors; hence it is cleare, that it is a *false* spirit, that saies, *ye need not heare us*, for my sheep heare my voice, speaking in my servants to the end of the world. *Joh.* 10. 27. with *Luk.* 10. 16. He that despiseth you, despiseth me. The *Spirit* of God never perswades any man to *forsake* the publicke ordinances. *Mat.* 10. 41. but to receive & *honour* a *Prophet* in the name of a Prophet. 1 *Thes.* 5. 12, 13.

Q. How Secondly, may the spirit of *error*, or a false *Prophet* be knowne?

A. You

A. You shall know them by their *fruits*, that is by the *Fruite* of their *doctrine*, for if their doctrines tend to *looſneſſe*, or Libertiniſme, or to withdraw from duty, or to overthrow what God hath eſtabliſhed, and to *diſſolve* the *Bonds* of Order, Peace, Unity, Obedience to Lawfull Superiours, or to the overthrowing of the *Common Rules* of Right and Wrong which are eſtabliſhed by Scripture and wholſome Lawes, for certain ſuch teachers are not of God; the reaſon is, becauſe Gods ſpirit does never croſſe it ſelfe, we muſt *believe* no *ſpirit againſt* the voice of the *publicke ſpirit*, which ſpeaketh in the Scriptures. 2 *Pet.* 1. 21. *Mat.* 7. 15, 16.

Q. How thirdly, may the ſpirit of Errour be diſcerned?

A. If their Doctrines and Teaching doe *agree with the forme* of ſound words, and with the *Principles* of the Chriſtian faith once delivered to the Saints (as with the Articles of the Creed, the Confeſſions of Faith of other reformed Churches, & the puteſt Ages) then is to be ſuſpected for its Novelty and ſingularity, yea to be rejected as falſe; becauſe *Truth* will ſtill *Agree* with Truth, and Light with Light. But whatſoever is *contrary to* light, is darkneſſe

neſſe 2 *Tim.* 1. 13. with 1 *Tim.* 6. 3, 4. 2 *Iohn* *v.* 10. 2 *Cor.* 11. 4. *Gal.* 1. 8. *Iud.* *v.* 3. 1 *Cor.* 14. 32, 36, 37. Came the word of God from you? or to *you only?*

Vſe. Then they that hold ſtrange opinions, and teach other doctrines, and *conſent* not to wholſome words, or if the *fruite* of that Doctrine and Teaching be bitter, tending to Licentiouſneſſe, Rebellion, & Confuſion, if any Man ſhall *turne* you *away* from hearing the faithfull Miniſters of Jeſus Chriſt, this is from the ſpirit of Error, this ſavours not of the ſpirit of God.

Of Mortification, or Crucifying the Luſts of the Fleſh.

Q. Give a twelveth marke of one that is a Child of God?

12. *Mar.* *A.* They that are Chriſts have *Crucified* the *fleſh* with the Affections and Luſts *Gal.* 5. 24.

Q. How know you that your *Luſts* are *crucified?*

The triall. *A.* By three things. 1. If ſin be crucified in you, then your corruptions will be a *burthen* to you, and you will gladly be *rid* of them, As when the Foot or any other member of the Body is dead and

Gangre-

Gangrened, we are willing to have them cut off, though as long as they were *sound* and *alive*, we did cherish them: so though formerly you did *cherish* your Lusts, yet when they are mortified, and crucified, you will *cut them off*, and cast them from you, yea though it be a right hand, or eye, *Mat.*5.29,30. *Rom.*7.24. *Gal.*5.17.

Q. How, Secondly, may this be known?

A. If your Lusts be mortified, then you will *take part* with the word of God *against* your selves, against your *deerest* sins, you can welcome a reproofe, even when it *cuts* to the quick, and meets with your inmost corruptions. *Ps.*141.5. 2*Sam.*12.13. 1*Sam.*3.13,18.

Q. How; Thirdly, may this be known?

A. If sin be dead, and the Flesh crucified, then you will not *minde* the things of the flesh, nor *obey* it is the *lustings* and motions of it. *Rom.* 8.5. *Rom.*6.12,12,13,22. *Rom.*13.14.

Then they which give way to the flesh, *Use.* and obey the Lustings of it, and doe make *provision* for the flesh to fulfill the lustings of it; Also such persons as are *unwilling* to part with their deer sins, yea *fret* at the word that reproves them and *fall out* with the *Minister* of God, instead of *failing out* with

with their own sins, All such persons have not as yet crucified the flesh with its affections.

Of Obedience and Sanctification.

Q. Shew a thirteenth marke of Gods Children?

A. Sound, and sincere *obedience* is a marke whereby Gods people may be known from all others. *Rom.* 6.16,17,1. *Joh.*3.9.1 *Pet* 1.2. *Ps.*15.2. 1 *Chron.*26.17.

13. *Mar.*

Q. What be the signes and properties of a *sincere* and upright Christian?

A. They be Five. 1. It is a signe of an upright heart, when I make conscience of *secret sins*, & *secret duties*, *Mat.*23.25,26, 27,28. *Ps.*18.21,22,23.

The tri-all.

Q. What is a second signe of an upright heart?

A. When I *strive* against Hypocrisy, I *would* not be an Hypocrite. *Job.*34.32. *Ps.* 139.23, 24.

Q. What's a third signe of sincere obedience.

A. When our obedience is *Universall*, and *Regulated*, making *greatest Conscience* of the greatest & waightiest matters of the Law and will of God: We must not *stick* at

at leſſer matters, and ſwallow greater. *Mat.*23.23. *Pſ.*119.6,104. *Mat.*5.20.

Q. Whats a fourth ſigne of an upright heart in point of obedience?

A. The ſincere heart will ſtrive to doe all things, *not as pleaſing men* but *God*, which trieth the heart: The ſervant of Chriſt muſt not be a *Man pleaſer*. 2*Theſ.*2.4. *Ga.* 1.10. *Ioh.*8.29.

Q. Yea but who is a man-pleaſer?

A, 1. If ye *conferre* with fleſh and bloud, & *conſult* with ſelfe ends and intereſt, when your duty lies before you, *whether you were beſt to doit or not*, then you are not upright before God: A ſound Chriſtian muſt be *through* for God, ſtill *approving* our ſelves to God through good and ill report, through Plenty and want, through honour and diſhonour, &c. 2*Cor* 6.4.8. *Gal*:1.6.

Q. What, Secondly, is a ſigne of an hyhocriticall *Man-pleaſer*.

A. If you feare *more* to *offend* a Man then to *offend* God, it is becauſe the heart is not upright before God. *Eſ.*15.7,12, 13. *Iob.* 32, 21,22. *Luk.*12.1,2,4,6.

Q. What is a Fifth and laſt ſigne of an upright heart?

A. If you will be ſincere, you muſt not

ſeek

seek your *own* glory, but the glorly of him that sent you, and *imployes* you: *Ioh:* 3.29, 30. *Ioh:* 7.18. He that seeketh his glory that sent him, the same is True.

Use. Then they that seeke their own glory, and the Pleasing of Men, they that *so order and alter* their opinions, and Principles, as may *exalt* themselves, and *humour* times, and serve Turnes---Also they that strain at a *Gnat* and swallow a Camell, that is, *stick* at a circumstance or Ceremony, & *swallow greater* matters of the Law, [To busy ones selfe; and strive to be expert and *cunning* in those truths which concerne ceremony and matter of Church discipline, and yet neglect matters of Faith Repentance, Mortification, and new Obedience, is a shrewd signe of hypocrisie.] Lastly, they that can *take liberty* to *secret* sins, and study to hide their sins, regarding more the *eye* of man, then the *eye* of *God*, such people are nor found in their obedince.

Of Sanctification, How it differs from civill Honesty.

Q. Shew a fourteenth marke of *Gods* children?

A.

A. All Gods elect are given to Christ as his peculiar ones to be Redeemed, *Sanctified*, and *fitted* for Glory. *Ioh.* 17.6,8. *Col.* 1.12,13. 2*Thes.* 2.13. *Heb.* 12.14. *Ioh.* 3.3. *Iohn* 13.8. *Gal.* 6.6.

Q. Wherein does *sanctification* and the true *change* of a Christian consist? wherein does it excell the *highest* pitch of the best moralized Hypocrite, and *formalist* in the World?

The triall.

A. In Four things. 1. In the *Change it selfe*, Sanctification is not only an *accidentall* outward change of the *Actions* (as of the Sow that is washed. *Pet.* 2. 22.) But it is a change of the *very frame* and disposition of the heart, the *very nature* is changed, he is made a new Creatures, *Ezek.* 36. 25,26. A new heart will I give you, &c. A *Swine* that is *washed*, is a swine still, and his *nature* is to wallow in the mire; But a sanctified person, of a *swine* is made a *sheep*, and he hates to wallow in the mire.

Q. Wherein Secondly, doth sanctification excell *morall* honesty?

A. In the *root* or *seed* of graces: The graces of sanctification have a *root within us*, even the *spirit* of *life* which is in Jesus Christ, *Rom.* 8.2. 1 *Pet.* 1.23,24. 1 *Ioh.* 3.9. His *seed* remaineth in him, and our graces are

are the fruits that ſpring up of that ſeed and root, *Ioh.* 15. 16. But the *ſeeming* graces of unregenerate and *meerly* civilized people, they have no ſuch root, but they are like the *Corne* upon the Houſe top, which makes a faire ſhew, yet it hath neither *root*, *by ſeed*, nor *fruit* in the eare. *Pſa.* 129. 6, 7. *Luk.* 8. 13.

Q. Wherein, thirdly, does *Sanctification* excell morall Honeſty?

A. The true *convert* does receive the word in power, and in the Holy Ghoſt: he gives the word a *divine power* and authority over his conſcience, and over his actings: He receives the word with an *honeſt* heart, even with *patience* though it croſſe and caſt downe his contentments, and particular intereſts: you will not *dare* to reſiſt any Truth that you heare, if you have *true* grace in you. 1 *Theſ.* 1. 5. *Luk.* 8. 15. *Pſ.* 119. 161.

Q. Wherein, fourtly, doth Sanctification goe *beyond* morall Honeſty?

A. In the *motives* to obedience: The ſanctified perſon, whatſoever he does, he doth it out of *duty preſſing* the *conſcience*, & out of *love* inclining the Affection. This is the true ground, and motive of ſound obedience to doe a duty out of a pure conſci-

Conſcience of Love and faith unfained, this is acceptable in Gods ſight. 1 *Tim.* 1. 5. *Eph.* 6. 7. 1 *Joh.* 5. 2. whereas the Hypocrite hath ever an eye to himſelfe: Self-ends and ſelfe reſpects doe uſually *keep up* the courſe of his duties.

Hereof it followes, that they are not *truly* ſanctified which cannot give the word a *divine* preheminence in their ſouls to reforme their hearts and lives. *Ezek.* 33. 30, 32.--- Neither are they Truly *converted* that can Hate *one* ſin and *allow another*. *Eſ.* 58. 3. *Rom.* 2. 22. Not they which *outwardly* are waſhed but are not *inwardly changed* & renewed. Not laſtly they which have ſome *outward ſhews* of goodneſs without a *ſeed* of Grace in their hearts; ſeeing all the good they doe, and all the evill they forbeare does proceed from *reſtraining* Grace, and outward reſpects moving and ſetting them on worke. all this does not amount to *ſaving* Grace. Obſerve this for a Truth, ſuch Chriſtians as have no *better* Principles of acting and performances then morall *Education* can furniſh them with; Alſo ſuch as *content* themſelves with a *Negative* goodneſſe, as to ſay, I am no Papiſt, nor Thiefe, nor Whoremonger, *Uſe.*

&c. Also they that can *stay* in such duties of the first and second Table as may *preserve* the credit and esteem of Moderate, well bred, civill honest men in the places where they live, *yet are not equally* careful and conscionable of the duties of Piety and Religion, but remaine all this while *unacquainted* with the grounds of Faith and pure worship of God, and so the good things they doe, they doe them without knowledge and *conscience* of, or *respect* unto their *injunction* in the word of God; All such persons are as yet but *strangers* to the life of Grace: they have not as yet exceeded, what a Pharisee, or a Heathen may doe.

Of Restraining and Renewing Grace.

Q. Shew farther, for conclusion, some differences betweene *Restraining* Grace, and *Renewing* Grace, for all Gods children are *renewed* in the spirit of their minds, *Eph.* 4. 23.

15. *Mar.*

The triall.

A. 1. Restraining grace, if it be *only restraining*, hath *painfulnesse* in it, and an *inward* discontent as the Bridle that keeps them in: Gods word is as Cords & Bonds

to

to them *Pſ*: 2.3. *Mark*:6.20. *Herod* feared *Iohn* &c. But now the heart truly renewed *deſireth* to be reſtrained. *Iob*.34.32. That which I ſee not, Teach thou me. *Pſ* 19.13. *Pſ*:119.32.

Q. How Secondly, may *reſtraining* Grace be known from *Renewing* Grace?

A. Men *Meerly* reſtrained will *ſtretch* their liberty as farre as they can, and when *Meanes* of reſtraint be removed, they will grow looſe and licentious: as *Joaſh*, did when *Jehoiada* was dead. 2 *King*. 12.2. with the 2 *Cron*: 24.17,18.

But the heart thats *renewed* and truely ſanctified, will not doe all that he may, he will rather *doe leſſe*, he will *deny* himſelfe ſome things which he might doe, eſpecially if it be not *expedient* for time, & place. 1 *Cor*:10.23. 1 *Cor*: 6.12.

Q. What's a third difference between reſtraining, and renewing grace?

A. Men *meerly reſtrained* doe abſtaine from evill for feare of Wrath, or feare of Laws, and ſhame in the world; or perhaps *one ſin* keeps in another, as the ambitious perſon, will avoid Drunkenneſſe, becauſe men of a debaucht life are not fit for high places. So the preſence of a Godly

grave man, does ſtop the mouth of a vain ſwearer, &c.

But the heart that is renewed, eſchews evill becauſe it is *diſpleaſing unto God:* He will *oppoſe* and *reſiſt ſin*, out of an *inward Principle* of Grace, and hatred of ſin, the ſpirit of God in them, luſteth againſt the fleſh; &c. *Gal.* 5. 17.

Generall

Generall Rules of Holy life and Converſation.

1.

EVery Chriſtian may and ought to be aſſured of his own Salvation. 2*Pet.* 1. 5,7. 2*Cor.* 13. 5.

2.

No man can be aſſured thereof but by the *word* of God working ſpirituall and ſupernaturall effects, and changes in the underſtanding, in the Heart and affections: By the which *change* our effectuall vocation & future ſalvation is witneſſed and ſealed to our conſciences. *Gal.* 6. 7,8, 15. 1*Joh.* 1. 6,7.

3.

It is not enough for a Chriſtian to be Baptized, to be bred up in the true Religion, to come to Church, to cry Lord, Lord, and to live civilly, unleſſe thou have a *ſound* Faith which *worketh* by love, unleſſe thou be a New Creature; *Outward*

Profeſſion will not ſerve the turne, nor ſtead thee to ſalvation unleſſe thou finde *inwardly* thoſe effects which the word & Sacraments expreſſe outwardly. *Rom.* 2. 25,28. *Gal.* 5. 6. *Jer.* 9. 26.

4

Repentance doth not ſtand only in an outward *forbearance* of ſin, but there muſt be alſo an *inward loathing* & *hatred* of ſin, together with a ſtriving againſt the corruptions of our hearts, there muſt be a new *frame* of heart, and ſoul, making us to doe all things. 1. By new *Principles* of obedience, *viz.* Faith and Love 2. By new *Rules*, *viz.* the word of God: & 3d for new *Ends*, namely how God may be honoured, and our own finall and externall peace procured.

5.

A Chriſtian muſt look to find in himſelfe ſome *ſingular* thing which cannot be found in an Hypocrite, nor in the beſt morall Man in the World. *Mat.* 5. 47. And ſeeing there are but few that ſhall be ſaved, we muſt ſtrive to go the *narrow* path that lead to life. *Luk:* 13. 24, *Luk:* 6. 33.

6.

A ſingular love & affection is to be borne towards all that feare God, even becauſe

becauſe they fear God and have Gods Image on them. *Mat:* 10.41.

7.

A ſpeciall regard muſt be had of the Lords day, to *ſpend* the Lords day in the Lords work, and not in wordly pleaſures or profits *Eſ:*56.6. *Eſ:*58.13.

8.

A preciſe conſcience muſt be made of the *leaſt* ſin by every one that deſireth to ſtand in the favour of *God*, as of leſſer Oaths (by ones Faith and Troth) and alſo of Idle words. *Pſ* 119.6. *Mat.*12.36. *Jam.*2.10.

Sins of *Omiſſion* are to be avoided as being more dangerous then ſins of Commiſſion: The heart is wonderfully hardned and eſtranged from *God* by neglect and omiſſion of good duties.

10.

A Chriſtian muſt exerciſe Juſtice Truth and Fidelity towards all men, even the *worſt*, not daring to wrong any man in the leaſt pin, or farthing. *Luk:*16.10. *Mat.*16.26. *Ezek:*22.13,14. *Eſ:*63.8.

11.

A Chriſtian muſt make Conſcience of doing good things in a good manner, that is with the ſpirit, and with the affections

ction; of the inward man, and unto ſpiri-tuall ends, *viz.* to pleaſe God and edify his own ſoule.

12.

A Chriſtian muſt *ſeperate* from the ſinfull Manners, Cuſtomes, Courſes, Faſhions, and waies of the World: He muſt not faſhion himſelfe to the World: All familiar ſociety with wicked men is to be avoided. *Rom.* 12.2. *Eſ.* 8.11,12. *Ier.* 15.19. *Pſ.* 1.1. *Eph.* 5.7,11. *Phil.* 2.15. *Pſ.* 26.4,5. *Mat.* 24.49. 2 *Cor.* 6.17.

13.

A Chriſtian muſt neither *feare* nor *pleaſe* man againſt God, he muſt not feare their threats, nor their reproches, nor yet prize their favours, and ſo forget God his maker. *Eſ.* 3.22. *Eſ.* 51.7,12. *Luk.* 1.26,27. *Heb.* 12.4.

Of Callings.

14.

A Chriſtian muſt live in ſome honeſt *calling*, and be conſcionable therein, doing the duties thereof, as the work which God ſets him about, And not like the Oxe or Horſe, who doe their worke, but not in knowledge nor obedience to God. we muſt doe the buſineſſe of our callings faithfully and obediently as unto God, ſtudying to honour him, and to adorne our

our holy profeſſion in that ranke and place wherein *God* hath ſet us:

15.

A Chriſtian in his calling muſt exerciſe the *graces* of the ſpirit, *viz.* Patience, Juſtice, Equity, Mercy, Truth, Faith, and Dependance on Gods promiſes & providence in all his waies: our generall calling of Religion and Chriſtianity, muſt be expreſſed in the uſe of our particular callings. He that is not Godly and good in his calling, is good no where:

16.

A Chriſtian muſt enter upon the duties of his calling with *Prayer*, craving Gods bleſſing and ſtrength, his pardon for failings, his protection in our waies, And alſo his grace to preſerver us from thoſe ſnares and Temptations unto which in our callings we are moſt ſubject, and expoſed, whether it be unto Idleneſſe, frowardneſſe, uncheerfullneſſe, diſcontentedneſſe, diſtruſtfulneſſe, covetouſneſſe, vaine glory, &c.

17.

A Chriſtian ſhould labour to ſee all things in *God*, and from God, the fountain of Wiſdome, Power, *Goodneſſe*, and Mercy; we muſt labour to ſee and meet

God at every turne. *Pſ*:73.13. *Pſ*:22.17.

18.

A Chriſtian muſt never proſecute any earthly thing ſo as for periſhing things to *loſe* ſpirituall and eternall things *Mat*:16:26.

19.

Never be thou ſo *paſſionately* addicted to any cauſe, work, or end (be it never ſo good) as to carry it on by *unlawfull means* and waies, God is allſufficient in his own waies. And it is better to ſuffer any evill of affliction, then to doe any evill of ſin: Reſolve to ſtick to *Gods* waies what ever the iſſue may be.

20.

Never meddle *without* a *warrant* or calling, nor *above* thy *ſtrength*. *Pſ*.131.1. Let it never be ſayd to thee in reproach, who art thou? Who gave thee this Authority. or who required this at thy hand?

21.

Doe the moſt neceſſary duties of thy calling firſt and moſt.

22.

Never lock up thy comfort in the Creature, but let God be thy portion and thy exceeding greate reward: (Uſe the World, as if thou uſedeſt it not.)

23.

23.

A Chriſtians *recreations* muſt be. 1, Harmleſſe and without *offence* to others, & without *ſcrupuloſity* to our owne conſciences. 2. They muſt not *maſter* us nor overrule our affections, but our recreations muſt be ſuch as we can uſe for *refreſhments* without loſſe of the graces, of Patience, Charity, juſtice, Truth, &c. & without waſting of our pretious time, & Eſtates: We muſt not exchange better things for ſports.

24.

God hath given us all things plentifully to enjoy, yet with moderation; a Chriſtian muſt never eat nor drink to make the *head* heavy, nor the *heart* heavy.

25.

A Chriſtian muſt not be aſhamed of God and Godlineſſe here before men; Grace is a Chriſtian crown.

26.

A Chriſtian muſt prepare to meet with croſſes & reproaches in the World for a good conſcience ſake, and yet not be diſcouraged thereby. *Eſ:* 8. 18. *Gal.* 4. 29. *Pſ.* 14. 10. *Pſ.* 38. 20. *Pro:* 29. 27. *Act.* 28. 22.

27.

27.

A Christian can never be found in Religion that doth not prize and highly esteeme the Publicke Ordinances, and Ministers of God: We must delight to meet God in his Ordinances, & we must give up our hearts to be ruled and directed by them.

FINIS.